

Sal.

B. M.
B. 1.

SALMASIUS

HIS

BUCKLER:

OR,

A Royal Apology

FOR

King CHARLES

the MARTYR.

Dedicated to

CHARLES the Second,
King of Great Brittain.

Salus Populi, Salus Regis.

[Ronde, CT]

LONDON,

Printed for H.B. and are to be sold in *Westminster*
hall, and at the *Royal Exchange*, 1662.

2.

1662
B711

25- (C.D.)

2. 24. 32

McLish



The Epistle to the Reader.

THere have been so many *Wolves* in sheeps-cloathing, and so many *Innocents*, by the reviling tongues of their Enemies, robbing them of their good names, as well as of their good estates, made *Malignants*, in this our worse than *iron age*, that I know not what *Epithite* to give thee; If thou art an Honest man, *Rara avis in terris*, I invoke thee to be my Patron; If thou art not, *Noli me tangere*. But since St. *Austin*, once perhaps as zealous a Reprobate as thy self, was converted by looking on the Bible by chance, I will not prohibit thee from eating of this fruit: Though, I believe, to think that thy view of my Book will work the like conversion on thee, is to have a better opinion of thee and the Book, than both will deserve: For, though an Angel should come from heaven, or a man arise from the dead, yet could he not perswade our *hot-headed Zealots*, but that they did God good service, even when they rebell

A

against

The Epistle to the Reader.

against his own *Ordinance*, transgress his *Commandments*, murder their *Father*, the KING, and pollute their once flourishing *Mother*, the CHURCH. Before this prodigious offspring, like *Vipers*, destroyed the *Mother* by their birth; The *Jews* indeed murdered the Lord of life, because they did not know him, and therefore thought it was pleasing to God. But woe be to them, who did not only with *Ham*, see their Fathers nakedness, and reproach him, but commit *Paricide*, see his heart, naked, and call the multitude to laugh at it, — *Ex quo discordia Civis produxit miseros?* O the miserable effects of seditious men! Who shall now cure the *Kings evil*? Or who shall cure the evil of the People? O purblind *City*, how long will you enslave your selves to ravenous wolves? who by their often changing of their feigned Governments, do but change the thief, and still your Store-houses must be the Magazine, to furnish them with plunder. You must never look to enjoy your lives, estates, or Gods blessing, with the fruition of your Wives, and Children, before your lawful King and Sovereign CHARLS the II. unjustly banished by Rebels, be restored to his Crown and Kingdom; For what Comfort can

can any honest or conscientious man take, in any thing, so long as he seeth his own native Prince, like King *David*, driven from his own natural inheritance, by the unjust force of a multitude of Traytors, both to God and their King? Who *Judas*-like, acknowledging his Master with a kiss, so they swore with their moutnes, that King CHARLS the I. was their only lawfull King and Sovereign, and had the Supreme power over them all, and then delivered him to the Sword-men, who came out with Clubbs and Staves against their Sovereign, as against a Thief: and as the Jews did the Lord our Saviour, whom they did not acknowledge to be their King, otherwise they would not have done it; These men murdered their dread Sovereign, whom they all acknowledged and vowed to be their only King; Excelling the Jewes only in wickednesse. Therefore, since by the Laws of the Land, there can be no Parliament without the King, what difference is there between a Protector, and one of their Parliaments, but only number? For their Protectors are but the head thieves, and their Parliaments but a headless multitude of thieves: For so long as the Royal Progenie of CHARLS the I. (which God

The Epistle to the Reader.

long preserve) remain alive, all other our Governours besides them, will be but Rebels, Traytors, and Tyrants, let them call themselves a *Free State*, or by what names they please, & continue until the worlds end. Therefore rouse up Citizens, and take courage; How long will you be the common *Hackney*, to be ridden by every one that will stride you? How long shall your *Sanctuary* be made a *Stable* and *Den* for *Thieves*? Shall your Streets blush with the blood of *Prophets*, and with the blood of your *Citizens*, and will not you change your colour? where is the reverend *Doctor Hewyt*, that *Glory* of your *City*? that *Glory* of all *Christians*, that *Glory* of the whole *World*? whose fame shall out-live the *Sun*, and his renown shine longer, and brighter than the *Moon*, or the lesser *Stars*! *Cesar* the *Usurper* was wont to say, *Si violandum est jus, regnandi causa esse violandum*, That if it is lawfull to forswear one self for any Cause, the Cause of gaining a *Kingdom* is the most lawfull. But there are those amongst us, who have turned the *Supposition* into a *Proposition*, and confidently by their practice affirm, that it is lawfull to forswear one self for *any thing*,
and

and most sacred to be *forſworn*, if by the perjury a Kingdom may be gained. But I will not touch the Soars which lye raw before every mans eyes, only this will I ſay, which every one knoweth to be true, that no Kingdom in the World was ſo happy both for peace and plenty, law and religion, and all other good things, as our Kingdom of *England* was, whileſt due obedience was lawfully paid to our Sovereign Lord the King, but now the King being murdered and all goodneſs with him, no Nation under the Sun is more miſerable, and ſo it will continue untill *King Charles* the ſecond be reſtored to his Crown. The Sword of Gods word ought only to fight for Religion; the Iron ſword of Rebels did never eſtabliſh Chriſtian Religion, nor ever will ſet up Chriſts Kingdom, eſpecially if it be unſheathed againſt Kings by their Subjects. And to ſatiſſie all Objections whatſoever againſt my writing, I anſwer, *Si natura negat facit indignatio verſum*: It was not to ſhew my ſelf to the world (for as in Tempeſts, ſo in our daies, he is beſt who is ſeen leaſt abroad,) But it was to ſhew and prefer the Truth, which hath been laid aſleep by the Charmes of our Sins: For to

The Epistle to the Reader.

Jo. 18. 37. *this end was I born, and for this cause came I into the world, that I should bear witnes to the truth, & every one that is of the Truth will hear the voice of the truth;* when I saw the many revolutions & turnings of men, like Weathercocks, being presented, almost every day, with new, strange, and various shapes and forms of Government, it caused me more diligently to search after the true reason of our changings, w^{ch} I found to be our Sins, and the absence of our King, & also which was the best kind of Government, which I found to be *Monarchy*, and that all trayterous Tyrants *sine titulo*, might most lawfully be killed by any privat hand; but Kings only by God. Truth often getteth hatred, and it is the doom of serious books to be hooted at, by those who have nothing else to do but to scribble Pamphlets: Every one judging according to his capacity or affection. And as Men, so Books are pressed to war *Ad prelium tanquam ad praelium*; But *Nulla fides, pietas-ve viris qui castra sequuntur*, there is as little credit as piety to be found in *Swordmen*, and so their calumny will not prejudice me in any wise mans judgement. The good of my Country, and the settlement of our Distracti-
ons

ons is the thing which I aim at, (let *Momus* carp while his Teeth ake) which Settlement will never be untill *Right* overcomes *Might*, and every one be established in his own gain; For what man hath been secure and immutable since the great and wicked change?

Sen.

*Quem felicem Cynthia vidit,
Vidit miserum abitura dies.*

He that shone like the Sun in the *Morning*, was clouded like Night in the *Evening*; a *Protector* one hour, and glad to be *protected* the next. God oftentimes curseth with the same Sins which were committed against him. *Pharoah* hardened his heart the first time for his *Pleasure*, God hardened it the next for his *Destruction*. We changed our *Government* once to please our wicked *wills*: God hath changed it oftner to purge our impious *Sins*. But

*Fam satis terris nivis, atque diræ
Grandinis misit pater, & rubente
Dextera sacras jaculatus arces,
Terruit urbem.*

Terruit gentes.

The Epistle to the Reader.

Enough of hail and cruel snow,
 Hath *Jove* now show'd on us below,
 Enough with thundering Steeples down,
 Frightned the Town.
 Frightned the World.

O thou God of Order, now hold thy punishing hand, cement our Differences, and unite the lines of our Discord in the true Centre. Let *Charls* the 2^d. our *Augustus*, and *Cæsars* Successor, revenge the bloody Murther of *Caesar*. O most worthy *Augustus*, our only lawfull Sovereign, be thou a stay to our falling Kingdom, *Patiens vocari Cæsaris ultor*, do thou hasten to be *Cæsars* Revenger, and then

*Serus in cælum redeas, diuque
 Latius intersis populo Quirini,
 Neve te nostris vitiis iniquum,*

Ozyor aura

*Tollat, hic magnos, potius triumphos,
 Hic ames dici pater, atque Prin. eps,
 Neu sinas Medos equitare inultos,*

Te duce Cæsar.

Re-

The Epistle to the Reader.

11.

Return to Heaven late we pray,
And long with us the *Britains* stay,
Nor let disdain of our offence,
Take thee from hence,

Love here victorious, Triumphs rather,
Love here the name of Prince, and father,
Nor let the Rebels scot-free ride,
Thou being our Guide.

Which is the continual Prayer of

*Your Graces most humble, true, faith-
full and obedient Subject, and most
dutifull Servant, usque ad aras.*

Cimelgus Bonde.

ERRATA.

ERRATA.

THe times are full of errors, Parliaments themselves have erred, therefore pardon the *Errata* of the Printer. Some Letters, nay some words are left out, and wrong ones put in their room: What then? our Nobles, nay our King himself, hath been dis-throned, and wrong ones, The Shrubs, their Servants, have intruded, and usurped their places: The *Ramp* ruled the whole Body, the Feet got above the Shoulders: And untill the Head fully enjoyeth its preheminance, and Prerogative over the inferiour Members, expect no Amendments either publick or private. But since our Age hath more need of a Bit than Spurs, adde (*bit*) to the end of the 21. line, fo. 6. line 9. fo. 42. *Munera*. l. 21. f. 47. of, instead of *for*. l. 22. fo. 174. read *Could such attempts*. In the Latin Verses, read *cujus*, and *fonte*, in the two last lines.

THe Contents of this Book you may find fo. 1. 20, 28, 40, 54, 65, 73, 86, 106, 119, 132, 192, 204, 210, 219, 267, 361, 376.

And since the last in execution, is the first in the intention: I must request the Reader to begin with the last part of the Book, and end with the first part in his reading:

And if he meet with any * sharp and tart language, let him remember the Persons whom it concerns, whose Actions were more base than the most

+ — Nam quis iniqui
Tam patiens
orbis, tam fer-
reus ut tene-
at se?

nipping and satyrical pen could rehearse. For what villany so great as for Subjects to murder their gracious King? Oh Heavens! could the Godly do this? Do this? Yes root up our Laws and Religion, destroy our Church, and murder our Prophets, with many thousands of their innocent Brethren, and yet be accounted Saints too: But from such Saints good Lord deliver us, who took away the Kings and Bishops lands, and then voted them Papistical, and dangerous to the Church and Common-wealth.

It was *Naboths* Vineyard which made him a Blasphemour: and *Jack Presbyter* would never have made a Covenant to extirpate *Episcopacy*, as contrary to the power of *Godliness*, had not the Bishops had Land, and the Presbyter much Pride, and more of the form, than of the

power of Godliness in him. But *Multa cadunt inter calicē Supremāq; labra*, the Independents stept between home and him, got the honor of cutting off the Kings head, and took to themselves the Revenues of both King and Bishop: So that now *John* could rellish a King, and the Office of a Bishop: I like his Appetite well, but I pray God he do not spoyle the meat in the chewing it.

But renowned General *Monk* hath now cheered us with the hopes of a

* A good Remedy, but a bad Cure.

* Free-Parliament, which will put a period to our miseries, that is, they will bring in our exiled King, without whom, they will be but a Gallimaufrey of Confusion, increasing, not diminishing our Distractions: for no Parliament, without the King. And no doubt but our famous General holds the Scripture Canonical, and will never dissent from his Father *Solomon*, who thus teacheth and commandeth all of us,

My Son fear thou the Lord and the King, and meddle not with them that are given to change, for their calamity shall rise suddenly, and who knoweth the ruine of them both? Prov. 24. 21, 22.



To the Author of the *Royal*
Buckler, or a *Lecture* to
Traytors.

TO speak what ev'ry one desires, and in a strain
 That suits with ev'ry Hearer, is no pain ;
 No trouble to profess the bloody Creed
 Of Mahomet, among the Turks; no need
 To be afraid amidst ones friends; but be
 That talks of Virtue, before Villanie ;
 Who can be Christian, among the Crew
 Of Sectaries, and bid defiance to the Jew;
 He that i'th worst of Times dares to be good;
 (Like Capel) seals his Ligeance with his Blood;

Can strive against th' impetuous wind, and wave,
 And all their joynt-conspiracies outbraves;
 In spite of Fortune resolutely stand
 To argue with a bloody, treacherous Land;
 That Man's a Man indeed; can stoutly cry
 Hosanna, when the Throng sayes Crucifie.

Sir, such are you, and such your Lines, to whom
 Or to your shrine, Posterity shall come
 Laden with Laurels: and the little brood
 Of them whose hands were in their Prince's blood;
 Shall justifie thy Book; and read therein
 Their own Misfortunes, and their Father's Sin:
 Shall read the Miracles of Providence,
 And borrow matter for Romances thence.

Thus (Sir) your Pen shall to your self create
 A Monument, beyond the Pageant state
 Of breathless Oliver; or those Poor * men, * The
 Rump, &c.

That

That rul'd and dy'd, and rul'd and stunk agen.

Rebellion for a little moment shines,

But seldom with a brave applause declines :

'Tis only Truth, and Loyalty can give

Restoratives, to make a Dead man live.

T. F.

The first of these is the fact that the

British are a little more than

the French and the Spanish.

The second is the fact that the

British are a little more than

T. E.

19.
R E P E N T A N C E
FOR THE
M U R D E R
O F
Charles the Martyr.

A N D
The Restauration of *Charles*
the II. is the only Balm to cure *Eng-*
lands Distractions.

'T I s true, our *Nostrils* lost their *Breath*; What then?
'Cause we sinn'd once, shall's ne're be good agen?
We murder'd *Charles*, for which, *Infernal Kings*
With worse than *Egypt's* *Plagues* have scourg'd our sins.
The *Martyrs* Goodnesse *Angels* can't rehearse;
The *Rebels* baseness *Devils* can't expresse:
Who in their *Lower House* have acted more
Than *Belzebub* in *Hell*, or th' *Earth* before.
And did not *Charles* the Son yet shine, I'de say
That, *God of Nature*, and the *World* decay.
But *God* is *God*, and *Satan's* *Fraud* we see.
Charles is our *King*, and *Rebels*, *Rebels* be.
Then since we kan a *Traytor* from a *Saint*,
Let's be for *God*, our *King*, and * *Bel* recant. * *The*
Hee'd dry our *Eyes*, and cure those *Wounds* which we *Rump.*
Receiv'd i'th' *dark*, groping for *Liberty*:

For

For Liberty, which kept us all in Fetters,
 Slaves to the Rump, and to the Rumps A betters :
 Who Freedom and Religion up cry'd,
 When Freedom and Religion they destroy'd,
 Who killed us with Plaisters, and brought Hell,
 For Paradise : So *Eve* by th' Serpent fell.

Then if the death o' th' King caus'd all our wee,
 The life o' th' King had sav'd us, all men know :
 Behold him, in his Son, whose splendid light,
 Shall heal the darknesse of his *Fathers* night.

'Tis madness to use Candles in the day :
 What need a Parliament ? when *Charles le Roy*,
 Stands at the door, and to us fain would bring,
 Freedom and Laws, instead of Rape and Sin.

The glory of a King is to command,
 But *Subjects* shame to sit, when he doth stand.

God save the King.

C. B.

Never forget Reader, That the * *Presbyters* in their
 Almighty, scotified, nullified, Solemn League and Cove-
 nant, with their hands lifted up to the Most high God do
 swear, That they will preserve and defend the Kings
 Majesty, his Person and Authority : And that they have
 no thoughts or intentions to diminish his Majesties just
 Power and Greatnesse. Yet they do also there swear,
 that they will extirpate Episcopacy, although so to do, is
 contrary to the Kings Will, Laws, Command, Safety,
 Greatnesse and Authority : As if his Majesty had no just
 Power, but what their Faction vouchsafed and pleased
 to think fit.

* *Qui Curies simulant & Bacchanalia vivunt.*

On the late
MIRACULOUS REVOLUTIONS
IN
ENGLAND, &c.

Three Kingdoms, like one *Ship*, a long time lay
Black *tempest-proof* upon a *troubled Sea* ;
Bandy'd from *wave* to *wave*, from *rock*, to *sand*,
A prey to *Pyrats* from a *forcin Land* :
Expos'd to all the injuries of *Fate*,
All the *Reproaches* of a *Bedlam-State* :
The brave *Sayles* torn, the *Main-mast* cut in *sunder*,
Destruction from above, and *ruine* under.
Once the *base rout* of *Saylors*, try'd to *steer*
The giddy *Vessel*, but *thence* could appear
Nothing but mad *Confusion* : Then came *One*,
He *sate at Helm*, and his *Dominion*
Frightned the *blustring Billows* for a while,
And made their *Fury* counterfeit a *smile*;
Then for a time, the *Bottom* seem'd to play
I' th' wonted *Chanel*, and the beaten way,
Yet floated still. The *Rabble* snarch't again
It's *mannage*ment, but all (*alas*) in *vain* :
No *Anchor* fixt, no *wished* *shar* appears,
No *Haven* after these *distracted* years.
But when the *lawfull Pilot* shall direct
Our *wav'ring Course* (and *Heav'n* shall *Him* protect)
The *Storms* shall laugh, the *Windes* rejoyce thereat,
And then our *Ark* shall find an *Ararat*.

T. F.

2001 JUL 20 10 10 AM

32 FEB 1 1973



THE HISTORY of PHAETON,

Being only a Flourish, or Præludium, to the subsequent more solid discourse; Wherein, implicitly, the temerarious appetite of Subjects to their dread Sovereigns Crown, is refuted and condemned; The gracious Concessions, unparalleled goodness, and fatherly indulgence of our late King, to his over-bold Subjects, manifested, and the sad effects of usurpation laid open, with the Traytors Epitaph. Phœbus representing the King, and Phaeton the bare-brained people.

Eloquar? an Sileam? timor hoc, pudor impedit illud.

Shall I speak? or hold my Peace? How shall
we sing the Lords song in a strange Land?
And how shall I hold *that* which
is not to be found?

WHen rash Phaeton, being mounted on the soaring wings of arrogance and presumption, attempted the Kingly Government of his royal Fathers Chariot, fit for none; but such powerful, and well-instructed Monarch as himself. For

Ovid. lib. 2.

Non est tua tuta voluntas,
 Magna petis Phaeton, & quæ non viribus istis
 Munera conveniunt, nec tam puerilibus annis.
 Sors tua mortalis, non est mortale quod optas :
 Plus etiam quam quod superis contingere fas est,
 Nescius affectas ; placeat sibi quisque licebit.
 Non tamen ignifero quisquam consistere in axe,
 Me valet excepto. Vasti quoque Rector Olympi,
 Qui fera a terribili jaculatur fulmina dextra,
 Non agit hos curros : Et quid Jove majus habetur ?

Thy wish is naught, What's so desir'd by thee,
 Can neither with thy strength, nor youth agree.
 Too great intentions set thy thoughts on fire,
 Thou, mortal, dost no mortal thing desire.
 Through ignorance, affecting more than they
 Dare undertake, who in Olympus sway.
 Though each himself approve, except me, none
 Is able to supply my burning Throne.
 Not that dread Thunderer, who rules above,
 Can drive these wheels ; and who more great
 than Jove ?

Thou seekest after that which humane power
 neither can, nor ought for to achieve. Thou art
 ignorant of my power, and too much presuming
 on thine own ; I am no Officer of trust, deputed
 by the common rout, but hold my jurisdiction
 from above. It is not for Mortals to aspire, and
 foolishly to covet such sacred things. There is
 none but I capable of this dignity. It is I that am
 the anointed, and crowned King by celestial de
 cree

tree, and therefore am not to be dethroned by
terrestrial innovation.

At tu, funesti ne sis tibi muneris auctor.

Nate cave, dum resque finit tua corrige vota.

Then, lest my bounty, which would save, should
kill,

Beware, and whilest thou maist reform thy will.

Be wise my Son in time, and lest thou prove
a *felo de se*, banish from thy thoughts this despe-
rate and fond appetite of thine, to take my prince-
ly reigns of Government into thine unadvised
hands.

Non honor est; penam Phaeton pro munere poscis.

It is not honour, but disgrace and thy utter ruin,
which thou so greedily huntest after.

Scilicet ut nostro genitum te sanguine credas,

Pignora certa petis: do pignora certa timendo.

Et patrio pater esse metu probor: aspice vultus

Ecce meos: utinamque oculos in pectore posses

Inserere, & patrias intus deprendere curas:

Denique quicquid habet dives circumspice mundus:

Deque tot, ac tantis cæli, terræque, marisque

Posce bonis aliquid, nullam pati re repulsam:

Deprecor hoc unum, quod vero nomine pena est.

A sign thou crav'st, that might confirm thee mine:

I, by dehorting, give a certain sign:

Approv'd a father, by paternal fear:

Look on my looks, and read my sorrows there.

O, would thou could'st descend into my breast,
 And apprehend my vexed Souls unrest;
 And lastly all the wealthy world behold,
 Of all that heav'n enrich, which seas infold,
 Or on the pregnant bosom'd earth remain,
 Ask what thou wilt, and no repulse sustain:
 To this alone I give a forc'd consent,
 No honour, but a true-nam'd punishment.

Dost thou doubt my fatherly indulgence? or
 that I will not own thee for my Son? Remove that
 vain scruple from thy deceived minde, My nour-
 sing fear of thee is an infallable sign, and an invio-
 lable assurance, that thou art my legitimate Son,
 and I am proved to be thy Father, by my fatherly
 care over thee. But if thy heart be so hard, and
 thou so void of belief, that thou wilt not believe
 me, unless thou see my heart, Reach hither thy
 hand, and thrust it into my side, and make way for
 thy unbelieving eyes, to discover and see those
 fatherly cares which stick so close to my troubled
 heart. It is thy good which I only aim at, And thy
 welfare is the only mark at which I level the shafts
 of my Counsel, and wholesome admonishment.

————— *Consiliis, non curribus utere nostris.*
Dumque potes, & solidis etiam nunc sedibus astitas,
Dumque male optatos nondum premis inscius axes,
Que tutus species sine me dare lumina terris.

————— While thou mayst, refuse,
 And not my Chariot, but my counsel use.

Let me the world with usual influence chear:
And view that light which is unsafe to bear.

Make use of my advice, and not of my Chariot, and that in time too whilst thou standest on sure ground, Lest at length thou art driven to a *non putabam*, I had not thought, the Sanctuary of fools, and so become an *Ideot* by a too late confession, For *post est occasio calva*, an after game is never good. Let not thy jealous heart surmise that these publick admonitions spring from any private ends, or self interest of mine. Behold my Kingdome, and make choice of what rarity or delight it affordeth. Ask whatsoever thine eye fancyeth, or thy soul taketh pleasure in, and thou shalt suffer no denyal. The glorious structures, the fertile fields, the rich meadows, and the fat pastures, the fishes of the sea, and the fowls of the air, the fruits of the vineyards, and the immense woods, shall all call thee master; Nay I will clip the wings of my Prerogative, to feather thy nest withall:

Confiteor hoc solum tibi nate negarem,

I profess Son only the government of my Chariot would I keep from thee, which I deny thee for no other reason, than because it will be thy destruction. If the horses thou drivest do not destroy thee; Yet every Kingdome in the world will disapprove thy actions, and account thy attempt fatal to them; Therefore aswell for thy own safety, as the security and pleasure of all Kingdoms, desist from thy indiscreet resolution, and let me still,

whose only right it is, and therefore only can, rule
my Chariot.

*Finge datos currus, quid ages? poterisve rotatis
Obvius ire polis, ne te citus auferat axis?
Forfitan & lucos illic, urbesque deorum
Concipias animo, delubraque ditia donis
Esse, per insidias iter est, formasque ferarum.
Nec tibi Quadrupedes animosos ignibus illis,
Quos in pectore habent, quos ore, & naribus efflant,
In promptu regere est, vix me patiuntur, ubiacres
Incaluere animi, cervixque repugnat habenis.*

My Chariot had, can thy frail strength ascend
The obvious poles, & with their force contend?
No groves, no Cities fraught with Gods expect:
No marble fanes, with wealthy offerings deckt.
Through salvage shapes, & dangers lyes thy way,
Nor easy is't those fiery steeds to tame,
Who from their mouths and nostrills vomit
flame.

They heated hardly of my rule admit;
But head-strong struggle with the hated.

Suppose thy request granted thee, and thou got
up into my Chariot, what wouldst thou do? Dost
thou think it will carry thee to Heaven? Or, that
thou shalt always reign secure there? Dost thou
imagine it an easy thing to rule? or, that the
change of Government will bring no danger? Let
not thy purblind policy so abominably delude
thee. *Labor est inhibere volantes*, scarce I, even I
who

who am their known and lawful Sovereign, can hardly restrain the unbridled fierceness of the Quadrupedes; But when they perceive they have not their right and wonted driver, they will cast thee off and break thy neck with the down-fall. They are apt to rebel against me, but they will account rebellion and treason most just and lawfull against thee.

— *Ergo tu sapientius opta.*

Nulla fides regni.

Therefore with more discreetly, for immortality is not to be found in a Kingdome.

This was the answer of Monarchical *Phæbus*, to the temerarious request of his phanatick Son *Phaeton*.

— *Diçis tamen ille repugnat,*

Propositumque premit, flagratque cupidine curru.

In vain dehorted, he his promise claim'd,
With glory of so great a charge inflam'd.

But so much stupidity had captivated the senses of this prodigal Son, that he rejected his Fathers Counsel, and flew from it, as if every word had been a two-edged sword, designed for his executioner. Such is the misery of the reprobate and jealous Souls, that if an Angel should come from Heaven, or a man arise from the dead, yet would not they be reclaimed from their wicked errors. These sweet waters of admonition were all spilt upon the ground,

and could not quench the flagrant heat, of *Phætons* blind zeal, for the Government of his Fathers Chariot. Therefore when *Royal Phæbus* saw that his fatherly advice could take no impression; nor by any means prevail, but that his Son was willfully bent upon his own ruin, & that he had caught him by a stratagem into such a straight, that he could not repel his madness by force, *Ne dubita* *dabitur* (*Stygias juravimus undas*) *Quodcunque optares*, He delivereth up his Chariot unto him, and such was his tender care, and unparalleled goodness, that at that very time (notwithstanding the contumacy of his rebellious Son, who should have obeyed his Father, in respect of his duty, as well as for his own good) did not All-seeing *Phæbus* leave giving of him Counsel. But that his Son might prosper even in his disobedience, (*Qualis amor patris, O how great is the love of Parents!*) He directed him what course he was best to take, and how he should perform his usurped authority.

*Si potes his saltem monitis parere parentis :
Parce puer stimulis, & fortius utere loris.
Sponte sua properant.*

Let not thy Father still advise in vain,
Son, spare the whip, and strongly use the reign.
They of their own accord will run too fast,
Tis hard to moderate a flying haste.

This being done, he implores the Gods that his
Sons

Sons faults might be forgiven (for he knew that it was his ignorance that made him so audacious, and that at last, though too late, he would repent it) Royal Phæbus likewise prayed, that fortune would be more charitable to his hare-brained Son, than he was to himself. And so with this farewell ascended up into Heaven.

*Inter utrumque tene : fortuna cetera mando,
Quæ juvet & melius quam tu tibi consulat opto,
———— In medio tutissimū ibis.*

Between these drive, The rest I leave to fate:
Who better prove, than thou, to thy own state.
A lofty course, will Heaven with fire infest,
A lowly, earth, the safer mean is best.

Mourning succeedeth rejoycing, many a Sunshiny morning, proveth a wet day. The Bee carryeth hony in her mouth, but a sting in her tail; And those things which seem glorious at the first approach, do many times prove fatal in the end.

Quid quisque vitet, nunquam homini satis Horace.
Cautum est, in horas. Navita Bosphorum

Penus perhorrescit, neque ultra

Cæca timet aliunde fata.

Miles sagittas, & celerem fugam

Parthi: catenas Parthus, & Italum

Robur: Sed improvisa lethi

Vis rapuit, rapietque gentes.

No

No man knows truly what to shun,
 The Punick Seaman fears to run
 Upon some shelf, but doth not dread
 Another fate over his head.

The Souldier, shafts, and Parthian fight.
 The Parthian, Chains, and Roman might.
But death had, and still will have,
A thousand backwayes to the grave.

No sooner had this unhappy *Lad* obtained his
 pleasing wish, and took the Princely reigns of his
 Fathers Chariot, into his youthfull hands, but that
 he was made sensible of his unadvised temerity.

*Sed leve pondus erat, nec quod cognoscere possent
 Solis equi, solitaque jugum gravitate carebat.
 Quod simul ac sensere, ruunt, tutumque relinquunt
 Quadrijugi spatium, nec quo prius ordine currunt :
 Ipse pavet, nec qua commissas flectat habenas
 Nec scit, quâ sit iter, nec si sciat, imperet illis.*

But *Phæbus* Horses could not feel the freight :
 The Chariot wanted the accusom'd waight.
 Which when they found, the beaten path they
 shun,
 And straggling out of all subjection run.
 He knows not how to turn, nor knows the way,
 Or had he known, yet would not they obey.

When the Horses perceived that their *Royal*
Master was gone, and that the *Government* wanted
 that

that regal dignity and mighty Majesty, which was wont to awe them, they did what, and run which way they pleased, All of them thinking that as they had more power, so they had as much right to be Governours, as the raw Statesman, who was newly mounted on the Kingly Chariot. Which made young Phaeton that he could not tell how to rule, neither could they tell how to obey. So that that which even now was the object of his desire, and greatest cause of his admiration, is now become the greatest cause of his misery. Now his Fathers instructions like the waters of *Tantalus* seem sweet, but not to be tasted by his palate; His preferment is now his greatest torment, and by how much the higher he is exalted, so much the greater is his punishment.

*Ut vero terras deffexit ab aethere summo
Infelix Phaeton penitus penitusque jacentes
Palluit, & subito genua intremuere timore,
Suntque oculis tenebrae per tantum lumen abortae,
Et jam mallet equos nunquam tetigisse paternos,
Jam cognosse genus, piget & valuisse rogando.
Jam Meropis dici cupiens, Ita fertur, ut aethra
Præcipiti pinus Boreâ, cui cuncta remisit
Frena suus Rector, quam diis, votisque reliquit.*

But, when from top of all the arched skye
Unhappy Phaeton the Earth did eye,
Pale sudden fear un-nerves his quaking thighs;
And in so great a light, be-nights his eyes;

He

He wisht those steeds unknown; unknown his
 birth; His suites ungranted; now he covets earth.
 Now scorns not to be held of Merops blood;
 Rapt as a ship upon the high-wrought flood,
 By salvage tempests chac'd, which in despair
 The Pilot leaveth to the Gods and prayer.

Now he doth not only wish that he had never
 usurped his Fathers Government, but that he had
 never known his Father. He now wisheth that the
 King had his own again, which he through foolish-
 ness had deprived him of. He wisheth that he had
 still been a subject to his royal Fathers desires, & re-
 pents him of his ill-got honour. For why? he
 seeth the Chariot, wanting its lawfull Sovereign
 tossed about, like a ship with tempests, and with
 the rough waves in the Ocean, whose Pilot hath left
 it, and there is no means but prayers to the Gods
 to save it. The Horses rage, every one ruling, and
 furiously drawing which way he pleaseth: and so
 through the multitude of lawless Governours, the
 whole Government is like to fall to the ground
 and bring destruction to all.

*Quidque agat ignarus stupet, & nec fræna remittit.
 Nec retinere valet, nec nomina novit equorum.
 Expatiantur equi, nulloque inhibente per auras
 Ignote regionis eunt, quaque impetus egit,
 Hæc sine lege ruunt.*

Through

Through ignorance, he cannot hold the reigns,
 Nor let them go, nor knows his Horses names.
 Who like the winds, or tempests, furiously,
 With uncontrouled error scour the skye,
 Through unknown airy regions; and tread
 The way which their disordered fury led.

Amazement struck him dumb, and what to do
 he is altogether ignorant. He wanteth the cour-
 age, years, and wisdom of his Father, to curb
 the unbridled lust of the fiery steeds, and the Cha-
 riot wanted its wonted ballance; He cannot go
 back, neither knoweth he how to go forward. He
 is gone so far that he cannot resign up the Govern-
 ment to the King, neither knoweth he how to keep
 it himself; He now findeth that it is better to be a
 poor subject, than a rich usurper. The Horses be-
 ing lawless, run whither their violence doth whirry
 them, and he not being their rightfull owner,
 hath no law to guide them. (O the deplorable con-
 dition of that Government, where the true Sovereign is
 an Exul:) Not only Phaeton, but the whole world
 had like to have been consumed by this Disaster.

*Diffilit omne solum: penetratque in tartara rimis
 Lumen, & infernum terret cum conjuge regem:
 Et mare contrahitur, siccaque est campus arena,
 Quod modo pontus erat: quoque altum texerat aequor
 Existunt montes, & sparsas Cycladas augent.*

Earth Cracks, to Hell the hated light descends,
 And

And frighted *Pluto*, with his *Queen* offends ;
 The Ocean shrinks, and leaves a field of sand,
 Where new discover'd Rocks, and Mountains
 stand.

The Earth groaned, and the news of this usurpation was carried down to *Hell* ; Which the *Devils* had no sooner heard, but *Pluto* himself, his Wife, and all the rest tremble through fear. For *Pluto* thought that those who had dethroned *Phaëbus*, might likewise be wicked enough to dethrone him, wrest the Government of his Kingdom out of his hands, and take it into their own. But this was not all, the Sea was dryed up, and the fields were scorcht, the Harvests were burnt, and the Mountains perished with heat, the Moon was amazed, and the Clouds shone like Comets.

Parva tamen querer, magna pereunt cum manibus
urbes,
Cumque suis totas populis incendia gentes
In cinerem vertunt.

But this was nothing: Cities with their Towns,
 Realms with their people, funeral fire Devours.

All the Kingdoms in the world did shake, And all the Kings doubted of their regal title, They feared that themselves should be destroyed, and their Crowns with their lives pulled to the ground.

And

And doubtless had not Divine providence stopped this wild-fire, more Kingdoms than were, had been demolished. For this fire did intend to make Kings and the common people all in one condition; neither was the King to have any prerogative above his subjects, but all had like to have been consumed in one and the same fire. Great Cities with their walls, and whole Nations with their people were turned into Ashes.

— *Circumspice utrinque,
Fumat uterque polus, quos si violaverit ignis
Atria vestra ruent.*

— Behold, the Poles above
At either end do fume: And should they burn,
Thy habitation would to ruine turn.

O Almighty, this usurpation would have taken away thy power. For the Kings which thou didst set to rule over the people, had well nigh been all consumed. And thy anointed which thou hast prohibited any thing to touch, were by this unwieldy and unlawful Government almost destroyed. The flames begun to lick the Heavens, and both Poles did take fire, so that all things were hastening into their antient Chaos.

*Alma tamen tellus, ut erat circumdata ponto,
Inter aquas pelagi, contractosque undique fontes,
Qui se condiderant in opacæ viscera matris,*

Sustulit

*Sustulit omniferos collo tenuis arida vultus,
Opposuitque manum fronti, magnoque tremore
Omnia concutiens paulum subsedit, & infra
Quam solet esse fuit : sacraque ita voce profatur,
Si plaet hoc, meruique, quid O tua fulmina cessant
Summe Deum ? liceat peritura viribus ignis ?
Igne perire tuo clademque autore levare.*

Yet foodfull *Tellus* with the Ocean bound,
Amidst the Seas, and Fountains now unfound ;
(Self hid within the womb where they were
bred)

Neck-high advanceth her all-bearing head ;
(Her parched fore-head shadow'd with her
hand)

And shaking, shook what ever on her stand,
Wherewith a little shrunk into her brest ;
Her sacred tongue her sorrows thus exprest.

If such thy will, and I deserve the same,
Thou chief of Gods, Why sleeps thy vengefull
flame ?

Be't by thy fire, If I in fire must fry ?

The Author lessens the Calamity.

At length, Our Mother *Earth* being a fellow
sufferer in this hot persecution, listeth up her
parched head out of the waters, gathered toge-
ther for her defence, and holding her hands as a
Fan before her face, Thus powreth forth her dole-
full grief, O God of Gods ! If this be thy pleasure,
and my deserts, Why sleep thy thunderbolts ? If I
must

mult perish by fire, Let thy fire be my Executioner.
And so credit my death ; Thee, O *Jove*, being the
Author.

*Dixerat hæc tellus, neque enim tolerare vaporem
Ulterius potuit, nec dicere plura suumque
Retulit os in se.*

This said, her voyce her parched tongue for-
sooke,
No longer could she smothering vapours
brooke,
But down into herself with drew her head
Near to th' infernal Caverns of the dead.

When shee had done prayers, she shrunk in her
venerable head, for heat would not permit her to
use Complements. Which Oration no sooner came
to Great *Jupiters* ear, but he presently sends re-
lief.

*At Pater omnipotens superos testatus & ipsum
Qui dederat CURRUS,
Confliumque vocat, tenuit mora nulla vocatos.*

The Almighty calleth a Parliament, Summonis
in both Lords and Commons to the Counsel ; For
although none can deny but that the Omnipotent
hath an absolute power, without the consent of
the Inferiour Gods, his subjects, both to abrogate
old, and institute new Laws ; yet such is his Royal
C in-

indulgence, that he will do neither without their consent; Yet search the Catalogue of Antiquity, and you will never finde a President that his *Lords* or *Commons* did ever dispute his authority, much less assume his power, and pluck the *Regal Diadem* from off their *Sovereigns* head. It is his goodness, which makes them capable of a Consent, his Statutes are binding without it. But to return, *Jupiter* determines the death of *Phaeton*, and dasheth him out of the Chariot with a violent thunderbolt, and re-establisheth *Royal Phæbus* in his Throne.

*In tonat, & dextra libratum fulmen ab aure
Misit in aurigam, pariterque anima que rotisque
Exiit, & sævis compescuit ignibus ignes.
Et Phaeton rutilos flamma populante capillos
Volvitur in præceps.*

He thunders, and with hands that cannot erre
Hurls lightning at the audacious Charioter,
Him strook he from his seat, breath from his
breast,
Both at one blow, and flames with flames sup-
prest.

And soul-less *Phaeton* with blazing hair,
Shot headlong through a long descent of air.

Now have you seen both the ascension of *Phaeton*
into the Chariot, and his descention out of it. My
prayers shall be, that I may never rise so high
fa

fall so low. But the greatest Tyants in the world, have oftentimes the greatest pompe of the world at their funeral, to compleat their earthly happiness. Therefore Reader take his *Epitaph*, and consider whether it is not better to live a faithfull subject, then dye a bold adventurous Traytor.

*Hic situs est Phaeton, Currus auriga paterni
Quem si non tenuit, magnis tamen excidit ausis.*

Here lies *Phaeton*, who though he could not guide,
His Fathers steeds, in high attempts he dyed.

indulgence, that he will do neither without their consent; Yet search the Catalogue of Antiquity, and you will never finde a President that his Lords or Commons did ever dispute his authority, much less assume his power, and pluck the Regal Diadem from off their Sovereigns head. It is his goodness which makes them capable of a Consent, his Statutes are binding without it. But to return, Jupiter determines the death of Phaeton, and dasheth him out of the Chariot with a violent thunder-bolt, and re-establisheth Royal Phæbus in his Throne.

*Intonat, & dextra libratum fulmen ab aure
Misit in aurigam, pariterque animaque rotisque
Exiit, & sævis compefcuit ignibus ignes.
Et Phaeton rutilos flamma populante capillos
Volvitur in præceps.*

He thunders, and with hands that cannot erre
Hurls lightning at the audacious Charioter,
Him strook he from his seat, breath from his
breast,

Both at one blow, and flames with flames sup-
prest.

And soul-less Phaeton with blazing hair,
Shot headlong through a long descent of air.

Now have you seen both the ascention of Phaeton
into the Chariot, and his descention out of it. My
prayers shall be, that I may never rise so high

fall so low. But the greatest Tyants in the world, have oftentimes the greatest pompe of the world at their funeral, to compleat their earthly happiness. Therefore Reader take his *Epitaph*, and consider whether it is not better to live a faithfull subject, then dye a bold adventurous Traytor.

*Hic situs est Phaeton, Currus auriga paterni
Quem si non tenuit, magnis tamen excidit ausis.*

Here lies *Phaeton*, who though he could not guide,
His Fathers steeds, in high attempts he dyed.



The Entrance of the AUTHOR, who complaining of the times; wherein the good are ejected, and the wicked kill and take possession, sheweth that those who unjustly, against law, are driven out of their own Country, are not banished; But that those who are unjust, acting against right, and deserve banishment by law, are banished, though they continue upon their native soil. With an Antidote out of venerable Petrarch, for all, as well Kings as other men, who are illegally expelled from their Country.

Thus ended Phaeton, and consequently the History with him: from whose ruins I will take my Exordium. And *Exemplo monstrante viam*, imitating my Mother Earth in her persecution, shall first lift up my head and hands, to the God of Gods, and begin with a short Ejaculation, though in King Davids words, yet the same in effect with hers:

*Summe Deum! liceat perituræ viribus ignis?
Igne perire tuc, clademque autore levare.*

Be't by thy fire, if I in fire must fry?
The Author lessens the calamity.

Let me fall into the hands of the Lord ^{1 Chron.}
 (for very great are his mercies) but let ^{21.13.}
 me not fall into the hands of man. O happy David!
 O happy Prayer! O happy Success! He Prayed that if
 he must perish by the Sword, that he might perish
 by the Sword of the Lord, viz. the Pestilence, and
 doubtless the Pestilence is a harmless dove, if com-
 pared to the raging violence of lawless man. For
 who can without horror think what cruel tor-
 ments and hideous tortures, bloody Tyrants have
 invented for the punishment of poor Innocents.
 I will not stain my paper with their names, being
 so well known and so ill practised. *Audax omnia*
perpeti gens humana ruit per vetitum nefas. Nothing
 comes amiss to them. Take a view of the preced-
 ing ages, and you shall finde some *Caines*, some *bad*,
 in the best of times; no garden without some
 weeds, no roses without some thorns, and no field
 without some tares; But take a glimpse of our
 age, and without the help of Spectacles, you may
 see, our scarlet sins swimming upon the red Sea of
 Martyrs blood in every street. The whole field is
 grown over with briars and thistles, and all are be-
 come abominable, there is none that doth good,
 no not one. *Vir bonus & sapiens, (qualem vix reperit*
unum, Millibus e cunctis hominum consultus Apollo.) If
Diogenes had the Sun to be his Candle, and the
 eyes of the whole world to be his Lantern, he
 could not finde amongst us the man he lookt for,
 so many ages since. All such are become *Exuls*,
 though not *exleges*. And since we meet with an

Exul in the way, Let us salute him by his proper name; and first describe what he is not, and then what, and who he is.

Ovidius, *Omne solum forti patria est, ut piscibus aquor,
Et volucris vacua quicquid in orbe patet.*

Though many good and prudent men, by the fierce Tyranny of others are forced from their native soil, and hunted from place to place, like the panting Hart, by the multitude of raging hounds, yet will they not own the name of *Exuls*, but *Travellers*: esteeming it the part of a pusillanimous Spirit, not to make every part of the world their Country, and account the whole world as one city. Such was *Camillus*, and *Marcellus*, and many other antients, whom time and paper would fail me here to Catalogue. But I need not rip up antiquity, for such examples, enough, and one too many doth our iron age afford. But as little birds, though hatched in as little nests, make all the earth their habitations, so wise and valiant men account the whole world, as their private dwelling. Fools are banisht in their own Country, wise men are in their own Country though banisht, and by their travels obtain such learning, as if their banishment had been their *University*: so much for what an *Exul* is not. Let *Cicero* (who best could) tell you what and who he is, and least you should mistrust that I belye him.

For — *Fugiere pudor, verumque fidesque,
In quorum saliere locum; fraudesque dolique;
Insidiæque & vis & amor sceleratus habendi,*

—— Shame, truth, and faith depart,
Fraud enters ignorant in no bad art,
Force, treason, and the love of wicked gain

Is the motto of our times, The Father cannot believe his Son, nor the Son his Father, he is wisest that can forge the most beneficial lies, and lies are become the ammunition of our age. Therefore hear him in his own Dialect. *Omnes scelerati & impii, quos leges exilio affici volunt, exules sunt, etiamsi solum non mutant;* All wicked and impious persons, which deserve banishment by law, are exuls, Though they continue upon their native Country: Sure I am they are *exleges*; But since there are many in the world that are driven from their own native soil, whose virtue will not suffer them to esteem it a banishment; but rather a tryal to exercise their fortitude: Yet, confident I am, as an unfaigned lover, whose Mistress hath abandoned him from her presence, whereby he contemneth her, because shee contemneth him, yet if once shee open her pleasant arms to receive him, forgetting all her former injuries, he presently imbraceth her; and is capable of no greater joy: so they who are so exiled would willingly return if their hard-hearted Country would once receive them,

For, *Nescio qua natale solum dulcedine cunctos
Ducit, & immemores non sinit esse sui.*

Home is home, though it be never so homely. Therefore let all those who labour with this disease of banishment, apply themselves to reverend *Petrack*, *de exilio*, where they may finde an *Antidote*, let their malady be of what nature soever. And since the *Physitian* is so learned, his *Physick* so good, and the disease so obvious, behold the *Physitian* and his *patient* arguing together; assuming the names of *Dolor* and *Ratio*, and first the *Physitian*.

*Ratio. Terra patris domus est nostri communis, &
inqua
Sedibus a patrie exulat omnis homo.*

*Dolor. Exilio pector injusto R. Quid tu igitur justo
pelli malles exilio? Nempe quod ad injuria cumulum
ais, in diversum trahitur; habes enim injusti exilii so-
latium conitem Justitiam, quæ injustos cives destituens,
te sequuta tecum exulat. D. Injusto exilio pulsus sum.
R. An te rex expulit? an Tyrannus? an populus? an
hostis? an tu ipse? Nam si rex; aut injustum exilium
non erit, aut ipse non justus: atque ita nec rex quidem.
Si Tyrannus, ab illo te pulsum gaude; sub quo boni exi-
stant, fures imperant. Si populus, moribus ille suis uti-
tur; bonos odit, & hic quoque multiceps Tyrannus
nunquam sui similem pepulisset. Non te igitur patria, sed
malorum catibus arceri, neque in exilium, sed in partem
bonorum civium cogi putes. At si hostis, agnosce injuria
levitatem;*

levitatem; non hostiliter seviit, qui omnia cum possit, patriam abstulit, spem reliquit. Sui tu ipse, mores populi perasus; aut Tyranni abitum elegisti, non modeste doleas, sed etiam gloriare, virtutem patrie prætulisse; non tu stabilem, sed honestam, & prorsus invidiosam, bonis atque optabilem, non jam exilii, sed absentie causam habes; sponte Pythagoras Samon liquit; Athanas Solon; Romam Scipio. D. Depellor & patria. R. Pulsum te pessimis, optimis insere, neque te patria, sed patriam te indignam rebus proba. Sentiatur illa, quid perdidit. Tu nihil perdidisse sentias: mali cives tui odio, simulque presentis odio ac suspitione caveant: boni autem amore absentis ac desiderio teneantur, sequanturque oculis, atque animis abeuntem, illi se solos linqui doleant. D. Mittor in exilium. R. Immo in experimentum tui videris, quem te in exilio praebeas; si succumbis, exul verus; si consistis, exilio clarus, ut multi olim, qui invicti & fulgidi per asperitates inceserunt, ut sequentibus rectum iter ostenderent. Sine Tyrannos sevirere, sine populum furore, sine hostes, ac fortunam fremere. Pelli potes, capi, cedi, perimi, vinci autem, nisi manum extuleris, non potes, neque ornamentis tuis spoliari, cum quibus quocunque ieris, & civis, & patrie Principum unus eris. Sorrow. I am unjustly driven into banishment. Reason. What hadst thou rather than be justly banished? For as touching the heap of injuries whereof thou speakest, it is taken in the contrary part, and now thou hast justice to be thy companion, which shall be a comfort unto thee in thy unjust banishment, which forsaking thy unjust Countrymen, hath chosen rather to follow thee into

into exile. *Sorrow.* I am banished unjustly. *Reason.* Hath the King banished thee? or a Tyrant? or the people? or an enemy? or thou thy self? If the King, either thy banishment is not unjust; or he himself is not just, and so by consequence no King. If a Tyrant, rejoyce that thou art banished by him, under whom good men are exiled, and Theeves are set in authority. If the people, they use their old manner, they hate the virtuous, among whom if this many-headed Tyrant had found any like themselves, they would never have banished him. Think not therefore that thou art expelled thy Country, but removed from the fellowship of wicked persons, and that thou art not driven into exile, but received into the Country of good Citizens. If an Enemy, acknowledge the lightness of the injury, for he hath not dealt extreemly with thee: he that could take from a man all that he hath, and hath taken but his Country, hath left him hope. But if thou thy self, the cause is, that falling into misliking of the people, or Tyrant, thou hast chosen to depart, not only because thou wouldest not be sorry; but also vaunt thy self for preferring the honour of thy Country. So that now thou hast not a miserable, but an honest cause, not of exile, but of absence, hateful to the wicked, and grateful to the virtuous. *Pythagoras* voluntarily forsook *Samos*, and *Solon* *Athens*, and *Lycurgus* *Lacedemon*, and *Scipio* *Rome*. *Sorrow.* I am driven from my Country. *Reason.* Being driven away of the worst, insinuate thy self into the Company

of the best sort, and make it evident by good proofs, that thy Country was unworthy of thee, and not thou of thy Country. Let it perceive what it hath lost, and know thou how that thou hast lost nothing: Let the evil Citizens want the wearisomness, and also the hatred and suspicion of thy presence, and let the good persecute thine absence with love and desire, and with their eyes, and minds, follow after thy departure; let them be sorry for that thou hast forsaken them. *Sorrow.* I am sent into exile. *Reason.* Nay rather to try thy self. Beware how thou behave thy self in thy exile; if thou faint, then art thou a very banished wight, if thou stand stoutly, thy banishment will ennoble thee, as it hath done many other before thee, who passed invincibly & honourably through difficulties, to the end they might shew the right way to them that came after. Let Tyrants rage, let the people chafe, let thine Enemies and Fortune fret and fume: thou maist be driven away, taken, beaten, slain; but thou canst not be overcome, unless thou yield up thine hands, nor yet be despoiled of thine Ornaments; by means whereof, whithersoever thou goest thou shalt be a Citizen, and one of the Princes of thy Country.



The Certain incertainty of Fortune, who crowns Cablers,
and beheads Kings: Advice to the prosperous, to be-
ware Insolency, and to take heed lest they fall. Com-
fort to the miserable, to keep them from despair, with
several remedies to cure the maladies of a troubled
minde, being Physick for both, Fortunes good, or
bad.

HAVING sheltered the banished, from the tem-
pests of a forraign exile, Let us arme him a-
gainst the Changeling Fortune. Constant only in
inconstancy, according to mellifluous Ovid.

*Passus ambigua Fortuna volubilis errat
Et manet in nullo certa tenaxque loco:
Sed modo lecta manet, vultus modo sumit acerbos:
Et tantum constans in levitate sua est.*

She wandereth about the Earth, making all men
Tenants at will of their possessions, and as a whirl-
wind bloweth up dust on heaps & then scattereth
it about: so she puffeth riches to a man, & then puff-
eth both man & riches away together. *Quem dies
vidit veniens superbum, hunc dies vidit fugiens jacentem.*
Whom the rising Sun, saw as glorious as himself
in the morning, the setting Sun often seeth as low
as himself in the evening; Therefore let not them
glory

glory in their prosperity, who raige in the palace of Fortune, triumph over their enemies, and have success to crown their actions, whether they be just, or unjust.

*Nempe dat & quodcunque libet, Fortuna, rapitque
Irus, & est subito, Qui modo Cræsus erat.*

Fortune dealeth with men as a wheele with its spoaks, turneth those lowest which even now were highest; She throweth down Kings, and setteth up Beggars; he who even now was but a servile Cobler, is by and by metamorphosed, and translated, into his Sovereign Master — *Ex humili magna ad fastigia rerum Extollit, quoties voluit Fortuna jocari.* It is her sport to promote fools, to lift the Peasant from the plough to the Throne, to set the frogg upon the washing block, and elevate him to the highest point of honour, that she may break his neck down again. *Tolluntur in altum ut lapsu graviore ruunt.* They are lifted up for no other cause, but that their fall might be the greater; Therefore my advice is to all those (if advice may have the honour to look upon them) who have their hearts desire in all things, and want nothing of this world to make themselves compleatly happy, to remember in the midst of their prosperity King Cræsus (if they will vouchsafe to let a King come into their thoughts) Who when he was esteemed the most happy of all mortals, both for riches and peace, was admonished by Solon, *Nemi-*

nem ante cineres beatum dicendum, quod quoad vivimus, periculum sit, ne instabilis hujus mundi felicitas dolore aliquo contaminetur. That no man before death could be said to be happy, because whilest we live, it is a chance, but that the felicity of this unstable world, will be blotted out with the black pen of misery; which sentence of *Solons*, the Calamity of *Cresus* did afterwards declare most true; X For he being conquered by *Cyrus*, and chained to the stake to be burned, remembering the wholesome saying of his friend *Solon*, did cry out *Solon, Solon, Solon*; at which *Cyrus* much wondering, asked him which of the Gods or men he did invoke, and what was his meaning, *Cyrus* being informed of the whole matter, and put in minde of humane vicissitudes, delivered *Cresus* from the flame, and ever afterwards had him in great esteem, fearing lest the like calamity might fall upon himself; so when *Sesostrius* King of *Egypt* being drunk with good fortune, and lifted too high with his great successes against his enemies, caused four Kings taken prisoners to draw his triumphal Chariot; wherein one of them looked back with smiles to the wheel of the Chariot, and being demanded his reason for it, answered, That he smiled to see the spोक of the wheel, now at the top to be presently at the bottome, and again, that which is now at the bottome, to be by and by at the top. Which when the King heard, considering the mutability of all earthly things, his haughty spirit was not a little mollified.

These

These relations I thought good here to insert, that the mighty and dreadful men of the world, who have got the power of the Sword into their own hands, taking *Cyrus* for their example (whose example will be no disgrace for them to follow, though he was a King, for he was likewise a valiant Souldier) might not exercise Tyranny over their vanquished enemies, especially over their own fellow subjects. *Cain* purchased little honour by the murder of his brother *Abel*. Though the *Heathens* appeared as glorious as the Sun at their triumphs after the conquest of a forraign enemy, yet mourning was their habit instead of triumph, after a victory obtained in a civil war: when two Noble men were convicted for affecting and aspiring to the Empire of *Titus Vespasianus*, he proceeded no farther against them, than to admonish them to desist, and give over; saying, that *Sovereign Power was the gift of Destiny, and Divine Providence*; If they were Petitioners for any thing else, he promised to give it unto them. For *Melius est servare unum quam occidere mille*, It is better to save one, then to kill a thousand, is a saying worthy to be written in letters of gold, but more worthy to be put in practise. O blessed Conqueror, that is thus qualified! O blessed prisoner that hath such a victor!

Having pruned the fortunate, let us now stoop to the *miserable*, whom fortune hath cast to the lowest stair of affliction, *Nemo desperet meliora lapsus prohibet Clotho stare fortunam*; vicissitude of Fortune is sufficient argument, to keep the unfortunate from

from despair ; for though the highest spoke of the wheel be turned lowest, yet it doth not tarry there, but presently returneth to its former height, *Non semper imbres nubibus hispidos manant in agros.* Though it rain one day, the Sun may shine again the next. No storm without a calm, nor no Winter without a Summer. *Post tempestatem tranquillitas* ; The North-wind which bloweth cold, may quickly turn into a warmer corner. Weeping may indure for a night, but joy cometh in the morning, *Psalms 30. vers. 5.* But if the brevity of time, will not give ease unto thy malady, declare thy grief, *a disease well known is half cured.*

What art thou robbed of all that thou hast ? Consider what thou broughtest into the World, and thou hast lost nothing, this thou hast got, the means to wean thee from things below, and if thou wilt to set thy mind on things above.

Art oppress'd with sickness ? The sickness of thy body may prove the welfare of thy soul, Thou learnest to pitty others ; and knowest that thy earthly cottage is not invincible.

Doth poverty knock at thy door ? Let her in, shee will teach thee to be humble, keep thee from envy, and lock thee up secure ; It is better meekly to entertain her, then proudly to oppose her.

Art born a bondman ? There is no bondage like that to sin, cast of that and thou art free, it is better to be born a bondman, and dye free from sin, than to be born a freeman, and dye a bondslave to Satan.

Is thy fare thine? Thou hast avoided two sins, gluttony, & incontineney. Thou hast wydened the way to virtue, Though streightened the passage to thy belly; Hunger nourisheth arts, and a full belly is the ensign of an empty head *Bona mētis soror est paupertas.*

Art thou poor and over-burdened with children? Children are riches, then how canst thou be poor, amongst so many jewels? acknowledge thy blessing and give thanks, and He that feedeth the fishes of the Sea, the fowls of the Air, and apparelleth the flowers of the Field, will both feed, and cloath thy children; It was liarder to raise them to thee, than to provide food for them.

Art thou rich and childnes? He that created thee, can create thee children. *Sarah* had a Son in her old age. In the mean time, make thy self the child of God, and thou art better than if thou hadst many children.

Hast thou lost thy mony? Thou hast exchanged feares, and cares, for quietness and carelesness, liberty is better then golden chains, Thou hast but paid fortune that which she lent thee, For *omnia tua tecum portas*, Thou canst not truly be called Master of that, whereof fortune is mistress.

Art thou become a surety? Thou art near a shrewd turn, henceforth give away all that thou hast, rather than thy liberty; In the mean time, let thy hand discharge that which thy mouth hath set on thy score; It is no charity to pluck a thorn out of another mans foot, to put it in thine own.

Hath nature made thee deformed? Let the de-

D

formity

formity of thy body, put thee in minde of the deformity of thy soul; Depart from sin, and adorn thy soul with virtues, as for thy body it is the work of Gods hands. Beauty is at best but a fading vanity, profitable to none, hurtful to many, and perhaps might have been thy destruction. *Pulchrius est pulchrum fieri quam nasci. Si mihi difficilis formam natura negavit, Ingenio forma damna rependo mea.*

Hast thou lost thy time? Thou hast lost an invaluable pearl, which cannot be re-called, nor superseded by riches, or honor. But it is never too late to repent, lose time no more, and thou hast made amends.

Hast thou lost thy betrothed mistress? He that loseth his wife is delivered of many cares, but he that loseth his spouse, is preserved: both of these are good, but the last is the best. Therefore grieve not too much, lest thou lose thyself.

Hast thou buried thy wife? Thou hast buried her on earth, who first buried thee in the grave of sin, in Paradise; couldest thou be rid of sin, as thou art rid of her, Thou hadst cause to rejoyce; and had shee not brought thee a Saviour, thou hadst had cause to repent, that ever thou sawest her.

Hath Infamy blasted thy name? If it be deserved, lament not the Infamy, but the cause of the Infamy: But if it be undeserved, contemn the errors of men with a valiant courage, and comfort thy self with the testimony of a good conscience, It is better to be innocent and slandered, than nocent and applauded.

Hast

Hast thou many enemies? If they profess it openly, thou art armed, if they keep it secretly, thou liest open to danger; be thou a friend to justice, and God will be to much a friend to thee, as to deliver thee publickly from thy private enemy; none are so pernicious enemies as flattering friends.

Hast thou lost an occasion to revenge? Thou hast let fall a Snake out of thy hands, take heed thou take it not up again. O happy loss whereby thou hast saved thy soul; vengeance belongeth unto God, Forgiveness unto thee, if thou intendest to be forgiven. From this lost occasion, take occasion never to have such an occasion of revenge to lose.

Hast thy friend forsaken thee? Better he forsake thee, than thee him; for then thou hadst been guilty of his fault. The loss of his friendship, perhaps may make thee seek after Gods friendship, which if thou finde thou hast made a good exchange.

Do thy people hate thee their Sovereign? This beast is prompt to injury, and slow to duty. The Commons love is light, and their hatred heavy. There is nothing more forcible than the multitude of fools; whereas publique fury pricketh forth the rage of every private person, and the rage of every private person kindleth the publique frantickness, and one of them enforceth another. Beware, there is nothing more dangerous than to fall into their hands; whose will standeth for law, and headlong outrage for discretion.

Art thou contemned? Inferiours contemn their superiours, thinking, by casting dirt upon them, they beautify themselves, and some men have no other way to patch up their own credits than by picking holes in the credit of others; If it be justly, thou hast cause, I confess, to be sorry, notwithstanding thou must endure it; but if unjustly, thou mayst laugh at it. For there is nothing more ridiculous, nor that hapneth more commonly, than for a wise man to be contemned of mad men.

Dost thou complain that promises made unto thee, are late in performance? words are cheaper than deeds; Hence learn punctually to perform thy promises to others; nothing more debaseth a gift than an hard graunt, and a slow performance; *is dat qui cito dat.*

Art thou subject to a Tyrant? Thou fearest one, he fears many; God suffereth him like *Pharaoh* to scourge thee for thy instruction, but for his perdition, when he hath done he will burn the rod. *Iniqua nunquam regna perpetuo manent.*

Hast thou an unruly proud scholar? Pride is an enemy to learning. Whip out his arrogance, or else for wit there will be no entrance; If thou art not able to remove his pride from him, remove him from thee; Hale in thy sayles and go to shore. Thou nourishest up a Serpent, and tillest a venomous plant, yea thy utter enemy.

Dost thou suffer an hard Father? A hard Father maketh a soft and gentle Son, correction is thy profit, and chiding is thy gain; remember that he is thy

thy Father, and thou art his Son; It is his duty to chastise thee, and thy duty to obey him; he that spareth the rod spillet the child.

Hast thou a rebellious Son? If thou wast the cause, thank thy self. If thou wast his pattern, consider what thy Father suffered by thee. Amend him if thou canst, if not, love him, because he is thy Son; If not for that cause, then for that he is a man; if thou canst not love him, pitty him; as severity belongeth to a Father, even so doth compassion.

Hast thou a malapert wife? thou hast an evil thing. Chastise her, if chastisement will avail, but if it be in vain, arm thy self with patience, and endeavour to love her; There is nothing more comfortable than to do that willingly, to which one is constrained, *levius fit patientia Quicquid corrigi est nefas.*

Hath thy dying Mother forsaken thee? She hath not forsaken thee, but is gone before thee; Thou hast yet another Mother, who will not forsake thee; if thou wouldest, from the first thou canst, and unto the second shalt thou return; The first gave thee house roomth, the space of a few months, the other shall give thee lodging the space of many years; the one of these gave thee thy body, the other shall take it away; but as from the first, so from the second shalt thou arise.

Dost thou weep for the death of thy son? If thou wouldest have wept at his death, thou shouldst also have wept at his birth, for then he began to

dye, but now he hath done. Thou knewest thou shouldest get a mortal Son, and dost thou now repent it? he slept before thee, happy wert thou if thou hadst slept before him.

Is thy friend dead? bury him in thy remembrance, and so shall he live with thee for ever; O happy friendship, which continued untill the end. Hadst thou lost him by any other means, than by death, then hadst thou not lost a friend, but a false opinion of friendship.

Dost thou mourn because thou didst narrowly escape shipwrack? Rejoyce rather that thou didst escape, and hereafter, since thou art an earthly creature, learn to keep the earth, and rather to affect Heaven, than the Sea; though thou dost suffer shipwrack both of thy body and goods in thy voyage to Heaven, yet if thy soul do safely arrive, thou shalt have no cause to mourn.

Did thy harvest misse, and thy land lye barren one year? Let the barrenness of thy land, put thee in minde, of the barrenness of thy soul; if thou sowest but one seed, and reapest not ten fold for it, thou mourest; God soweth much and reapeth nothing, what shall he do? It is the plenty of thy sins, which causeth the barrenness of thy land.

Dost thou dwell in a narrow little house? great Princes have been born in small cottages, thy heavenly Soul dwelleth in a little house of clay; think upon the narrowness of thy grave, and thy house will seem very large.

Art thou shut up in an unworthy prison? death will of

will set thee free, and we are all Prisoners till then. Better is an unworthy prison, than unworthy liberty, and happier is the innocent prisoner, than the corrupt Judge, who put him there.

Dost thou fear thou shalt lose the victory? thou art half conquered already; fear is always an evil guest of the minde, but a much more worse companion in warr; There is no greater encouragement to an army, than a fearful enemy.

Hast thou lost a Tyranny? O happy loss! O happy people! where Tyrants are dismounted, and Thrones lawfully established. Prosperity enters when Tyranny hath it's Exit. It is a burden to the Commonwealth, most grievous, to the Tyrants dangerous, to no good man profitable, hurtful to many, odious unto all men, and comfortable only in it's brevity, for *violenta nemo imperia continuit diu.*

Have thy subjects betrayd thee? Not subjects but Rebels. They have undone themselves by doing thee out of thy Kingdom. They have betrayed thee, but cast away themselves; pricked thee, but they are wounded, and in spoiling thee have slain themselves. For perchance thou hast lost thy Kingdome or thy wealth, but they have lost their souls, their fame, the quietness of Conscience, and the company of all good men. The Sun shineth not upon a more wicked thing than is a Traytor, whose filthyness is such, that they which need his craft, abhorre the craftesman, and others, which would be notorious in other sins, shunne the shame of this impiety.



Providence bestoweth her blessings with blinde hands; Prosperity doth not alwayes joyn hands with goodnes, neither is Adversity a true sign of illegality; Good Kings may perish whilest wicked Rebels flourish. David was forced by ungodly Traytors, to flee from his Country; Therefore our King may be a man after Gods own heart, yet wrongfully driven from his own.

HAVING given the unfortunate, an *Antidote*, Let us apply this *Cordial*, That goodness is not an unseparable incident to prosperity, success is no invincible argument that the cause is good. Goodness and greatness are not alwayes companions.

Though Foxes have holes, and Birds of the air have nests, yet our Saviour the King of Kings had not where to lay his head. King David, though a man after Gods own heart, was not without his troubles, but had many infelicities. Though the subtil Foxes with their deceitful wiles, banish our King from his *Sacra Patrimonia*, his sacred Patrimony; (for so the possessions of Kings are called) and make him wander up and down like a Pelican in the wilderness; yet this is but like *Jobs* afflictions, to make him the more glorious; The top which is most scourged spinneth the better, and the blustering windes make the Tree take the deeper root,

root; The Camomile the more it is trodden on^r the better it groweth, and the Palm depressed^r riseth the higher: so the afflictions of our Sovereign^r shall extol his renown the higher, and like a ball thrown against the ground, shall rebound, and fly with more lofty Majesty; For why? his goodness doth increase by his misery, and his Royal virtue, like grass after a shower, shall flourish more gloriously: God let *Daniel* be thrown into the Den, to encrease his honour, and chasteneth the Children which he loveth, onely for their good. What though cross gales drive us from our intended Haven? And our hearts fail of all our desired enjoyments, so that blinde Fortune only striveth to make us miserable, in prohibiting us from all our pleasing wishes? Yet is this no argument, that we are sinfull, or that our desires are prophane. What though a man be born blinde, and so continue from his birth to his death? Yet neither may this man have sinned, nor his parents; But that the (John 9) works of God might be made manifest. Can any one have the impudence to say that the King is wicked, and that his cause is naught, because the multitude of reprobates prevail, and through the mightiness of their villanies subdue all that is good? So may they argue that the Jews were Saints, when they murdered our Saviour, and that the Devil was an Holy Angel, when he spoiled *Job*. No, God correcteth the pious, that he may preserve them, and permitteth the designs of the wicked to coach them to their own destructions. He letteth
Rebels

Rebels dethrone their Sovereign, and pull the earthly Crown from off his head, that he may crown him in Heaven with everlasting glory. The meanness of the case doth not diminish the lustre of the Jewel, and Christ was a King though in the manger.

Seneca in
Hippolito.

*Res humanæ ordine nullo
Fortuna regit, spargitque manu
Numera cæca, pejora fovens.*

Fortune doth not alwayes signally attest the design of such a party, or the justnes of such an action to be righteous, by permitting it to prosper, and taper up into the world; the Sun shines upon the bad aswell as the good, and the rain makes their corn to grow oftentimes more plentiful than the righteous mens, which makes the wicked glory in their actions, and scorn all those as *Atheists*, who will not Canonize them for Saints. *Honestæ, quædam scelera successus facit.* If success doth but attend their enterprises, let them be never so impiously wicked, all the Logick and Rhetorick in the world cannot perswade them, but that they are most sacred and righteous; such is their profound ignorance, and blind zeal, That if the Devil put it into their hearts to murder their lawful King and Sovereign, and likewise assist them to effect it, they think they do God good service, and punish all those with an Egyptian slavery, who will not be of their opinion, although expressly against God his

Com-

Commandments, viz. Fear God, honour the King,
1 Pet. 2. 17. They make God to be even altogether
such a one as they are, in crying, that it is Gods
cause, even, when they commit the greatest Sa-
cristledge, *Perseverum ac felix scelus virtus vocatur*, a
mischief nearly effected, is one of their chiefest
virtues. This indeed made King David to stagger,
nay his steps had wellnigh slipt, when he saw the prospe-
rity of the wicked, when he considered, that they were
not in trouble as other men, nor plagued like other men,
Their Eyes stand out with fatness, they have more than
heart could wish. This made him cry out, Verily, I
have cleansed my heart in vain, and washed my hands
in innocence; But when he went into the Sanctuary of
God, Then understood he their end; For, Surely thou
didst set them in slippery places, Thou castedst them down
in destruction: How are they brought into desolation,
as in a moment? they are utterly consumed with ter-
rors, as a dream when one awaketh: So O Lord, when
thou awakest, thou shalt despise their image, was his
next vote. Prov. 1. 30. They would none of my Coun-
sell, they despised all my reproof; Therefore shall they eat
of the fruit of their own way, and be filled with their
own devices, for the turning away of the simple shall
slay them, and the prosperity of Fools shall destroy them.
Thus you see that prosperity is sometimes a curse,
and no blessing. To those beasts we intend to kill,
we commonly allow the best pasture; And surely
those men are better acquainted with Mahometts
Alchoran, than our Saviours Gospel, who will not
be convinced, but that temporal happiness is the
true

true index of Divine favour. God scattereth his outward blessings upon the wicked aswell as on the good, because if Virtue and Religion should only appropriate riches, more men would become virtuous and religious for the love of mony and wealth, than out of any love they did bear either to Virtue, or Religion.

Maro. *O fortuna potens, quam variabilis,*

Tantum juris atrox quæ tibi vindicas,

Evertisque bonos, erigis improbos?

Nec servare potes muneribus fidem.

Fortua immeritos auget honoribus.

Fortuna innocuos cladibus afficit.

Iustos illa viros pauperie gravat,

Indignos eadem divitiis beat.

Hec aufert juvenes, & retinet senes,

Injusto arbitrio tempora dividens

Quod dignis adimit, transit ad impios,

Nec discrimen habet rectaque judicat,

Inconstans, fragilis, perfida lubrica:

Nec quos deseruit perpetuo premit.

Therefore let not those despair whom blind Fortune hath kicked into any mishap, nor measure the justness of their actions by the quantity of success; Though the voyce of the world censure it, For it is not the event which makes it good or bad.

— *Careat successibus opto*

Quisquis ab eventu facta notanda putat.



The Authors Resolution, and Reason to write, The wickedness of the times; Wherein men will have no King, unless they may be Kings themselves, nor no Bishops, only because they are not Bishops. Tyrants, and Traytors, reign by force, Kings by the love of the people. The definition of a Commonwealths-man, with all his properties, and the deceitfulness of a Parliament, be it long or short. Englands degeneration, and the death of the Laws and Religion, with an Incitation to solemnize the funeral.

NOW it is time to resolve the Quære couchant in the Prologue, *Eloquar an sileam; timor hoc, pudor impedit illud*; Whether I should speak or be silent. When I consider the perills of the times, wherein no man can speak his own conscience without offending those, who will give him blows for words, Then *Timor hoc*. But, *Jam tua res agitur paries cum proximus ardet*, when I see my neighbour his house on fire, and my own next to it, when all men are asleep in sin, and none to awake them, Then *pudor impedit illud*. For, *Non mihi si centum lingua sint oraque Centum, Omnia culparum percurrere nomina possum*, If I had a thousand tongues, and so many mouths, I could not vilify our iron age according to its deserts; Me thinks, as if souls according to *Phythagoras* his opinion, descended from

from one man to another, I see those ancient Tyrants, or their black souls in worser images, acting their bloody parts upon the stage of the world, and sounding out their hellish edicts. Here is *Caius Caesar Caligula* with his detestable motto in his mouth, *Oderint dum metuant*, Let them hate me so they fear me: He forced parents to be present at the execution of their own children, and after he had well drunk and eaten, took pleasure to cast his friends into the Sea, from on high from a bridge, which he built. He wished that his people had but one neck, that he might chop them off at a blow, *vox Carnifice quam Imperatore dignior*? A Speech fitter for an Hangman, than an Emperour; When a prisoner being fearfull of the cruel Torments, with which the Emperour would murder him, had taken poyson to prevent him, What sayes he, *Antidotum adversum Casarem*? Is there any Antidote against *Cesar*? How many poor innocents being condemned to dreadful deaths, by the Tyrants of our age have poysoned themselves, to prevent their undesetved punishments? And when his Grand-mother *Antonia* seemed to give him some admonition; *Memento, ait, omnia mihi in omnes licere*. I would have you to know, saith he, That I can do any thing, a true Character of a Tyrant, for what will not hee do? But doubtless the love of the people is the best guard for a King, *Magnum Satellitium Amor*. And that which ones natural lawfull Sovereign would most look after. For, *Quum est regi inexpugnabile munimentum, amor Civium.*

Civium. It is not fear, and force, nor Troops of Dragoons, and Red-coats that are the surest holds for Governours; but the benevolence, hearts, and love of their subjects. *Cæsar, dando, sublevando, ignoscendo gloriam adeptus est.* Rulers have no greater enemy, than the fear and envy of the people. For, *Quem metuntur oderunt: Quem quisque vult perisse expedit.* Whom we fear, we hate, and whom we hate, we study and desire his death. But behold, *Aulus Vitellius, Bonus odor hostis, melior civis occisi.* An enemy slain hath a very good smell, but a Cittizen far better: O black abominable Tragical and Tyrannical speech! And did not our age swarm with such horse-leaches, we should never suck the blood one of another, so as we do: But that you may hate the very name of Tyrants, and abhor their actions; Harken a little to *Flavius Vespasianus* and his Counsell, how impiously they consulted, and first *Vespasian, Lucri bonus odor ex re qualibet*; It is gain which makes the smell so good for a slain Cittizen or enemy; No actions so hellish, if it produce profit, but that it is a virtue to attempt it, and the reason is, *Omnis in ferro salus*, because all our hope and health is in the sword: for whilest we have that in our hands, what law or Religion dares oppose us? no disputant like the sword. *Exeat aula qui volet esse pius: virtus & summa potestas non coeunt: semper metuntur quem sive pudebunt.* Let him depart from our Courts and Councils, who is so simple that he must needs be pious, Godliness is a great hinderance to our profession, and

and he is a Coward who is ashamed to act wickedly, *Sibi bonus aliis malus*, saith an other, He is a fool, who thinks that any one can lose so he gets; Let us be good to our selves, and all is well. There be some simple innocents, who cry, *Melius mori, quam sibi vivere*, It is better to dye, than to live only for our selves: But if such be their Doctrine, let them get for others, for us if they please, and starve themselves. Let us carve for our selves, *Proximus ipse mihi*, Charity begins at home, and he is an Ass that carrieth a burden for another: Others there be of the same stamp, and both alike simple, who say, *Dulce est pro patria mori*, It is sweet to dye for ones Country; let such good natured fools tast of that sweetness, and dye for their Country; our lives are sweet, and not so to be fooled away; It is sweet for our Country to dye for us. But *Pestis reipublice litera*, saith another of the Counsel; we shall never carry on our affairs handsomely, so long as we have so many Lawyers, and Gospel men amongst us, the highest step to our promotion, will be to lay them on their backs, and I think the nearest way to dispel the cloud of black Coats, will be to throw down their Universties, and take their tithes and lands away from them; As for the Lawyers perhaps we may bribe them, but if not, I am sure, they will rather turn than burn; To what we cannot perswade them with our tongues, we will compel them to with our swords. For Law, Learning and Religion, are as so many plagues and poysons to the Commonwealth. And *Qui nescit dissimulare*

simulare nescit imperare, He that cannot dissemble shall be no Commonwealths-man; for to tell you the truth, Dissimulation, cogging, and lying, is the foundation of our government; and if the foundation be taken away, every one knows the superstructure cannot stand; Therefore to deal plainly with the world, let us cover our worst actions with the best pretences, and ravish the people with the pleasing and specious names of Liberty and Religion, when we intend the extirpation of both; Let us imitate *Tereus*, who so neatly dissembled piety, that when he acted most against it, the people did Saint him, — *Ipso scelere molimine Tereus Creditur esse pius*; And doubtless he was no mean Commonwealths-man. Let us hold a fair correspondence with all Religions, but be sure to lead the Van in the most prevalent; it matters not whether it be true or false, let them look to that, who intend to obtain eternal advantages of it, we look no further than to enjoy the temporal. A Bird in the hand is worth two in the bush. It is the greatest obstacle to generous actions, not to personate that Religion, which will serve ones purpose best, be it Canonical or Apocrypha; and doubtless that Religion, which brings the greatest profit and largest incomes, is the most sacred, and most consonant to Scripture. But why should I blur my paper with the Description of this deceitful Parliament, the *Theory* whereof, is become practical almost in every City? Let us therefore lament at the funeral of our Laws and Religion,

and throw one sprig of rosemary into the grave, where all our Rights & Libertyes are buried. That Son giveth cause of suspicion of his Legitimation, who will not mourn at his Mothers death: And surely he was never a true born Son of the Church, or Law, that will not shed a tear when they are both fell to ruin. Some (though very few) good Eleazors amongst us, have lost their heads and lives, for our Laws and Religion; And although I am not worthy to dye a Martyr for them — —
 — *Haud equidem tali me dignor honore*, Yet whilst I live it living tears shall fall from mine eyes, for them. For — — *Quis talia fan do Mirmidonum?*, *Dolopumve, aut duri miles Ulyssis, Temperet a lacrymis?* Who? what Puritan, Independent, Anabaptist, Presbyterian, Quaker, &c. Or Red-coat as bad, though not worse than any of them, can restrain his Adamantine heart from grief, and his eyes from tears, when he considers the deplorable conditions, which they have brought upon our Kingdom? Who (as it now plainly appeareth) had no other quarrel against King, than because they were not Kings themselves; nor no other reason against Episcopacy, than because each of them was not a Bishop. They could never yet produce any argument sufficient, unless the sword, to prove that King, or Bishop was not *Jure Divino*. And now behold what the sword hath brought them into. I remember *Cadmus* sowed the teeth of a Serpent, which sprung up armed men, who presently destroyed one the other; I will not deter-

mine

mine. that the seed of these men came from a Serpent, but sure I am they cannot deny themselves, but that they destroy each the other, like *Cadmus* his men. They kick the Government of our Kingdom about, from one to the other, like a foot ball; And it will be marvail, if some of them do not break their shins, as well as their consciences, before the game is ended. They make the Government *Proteus*-like to turn into what *Res publica*, shape they please, a true Common-wealth indeed, being common to so many Rivalls. And as the unruly Quadrupedes whirried about the Chariot, (*Phæbus* their lawfull Sovereign being absent) untill they had set the whole world on fire; so it is to be doubted, that these headstrong Bears, having cast away the reins of true obedience, will not leave to hurry us, untill they have brought us to utter ruine? O England, England. *Hei mihi! qualis erat! quantum mutatus ab illo!* How is thy fame besmeared! and thy honour laid in the dust! Once the envy of the whole world for the glory of thy Laws, and Religion, now become a by-word, and a laughing-stock to all Nations. *Venit summa dies, & ineluctabile tempus.* The Sentence is already past, and the decree is gone forth, and nothing can avert the wrath of an angry Deity. *Tantane animis caelestibus ira?* Can the Almighty be so passionate? We want a *Moses*, and we want an *Aaron*, to intercede and make an atonement for us, We want a *Jonah* to preach repentance, And we want the hearts of *Nineveh* to

entertain it. We have done worse than to touch the Lords anointed, and have killed his Prophets, all the day long. We have not revered his Sanctuary, But have made it a den of Thieves, and Stable for Beasts, not altogether so bad as our selves. O God why hast thou cast us off for ever? why doth thine anger smook against the Sheep of thy pasture? O deliver not the soul of thy Turtle Dove unto the multitude of the wicked; Forget not the Congregation of thy poor for ever.

*Fuimus Troes, fuit Ilium, & ingens
Gloria Teucrorum.*

Remember thy old mercy, and remember our former estate; For though now, like People, like Priest, The Prophets lye, and the People would have it so; Yet like Bethlehem, we have not heretofore been the least amongst the Princes of the World. We have had those who have thought it, *Melius tondere quam deglubere oves*, better to trim us, than to flea us, and *Melius servare unum quam occidere mille*, better to preserve one than kill a thousand; Who have been *Tardus ad vindictam, ad benevolentiam velox*, slow to do evill and revenge, but swift to do good and reconcile; Loving *Pax bello potior*, peace better than war, and esteeming it *Pro patria mori pulchrum*, honourable to dye for their Country. Which they have done, and all Law, Religion, Justice, and Equity with them: *Cum uno paricidio junxerunt juris divini, naturalis, juris gentium,*

tium, omnium legum publicarum privatarumque ever-
sionem, reipublica perturbationem, libertatis populi op-
pressionem, Senatus abolitionem, nobilitatis extermina-
tionem, innocentium damnationem, peculatum, & era-
rii publici direptionem, solennis conventionis infractio-
nem, perfidiam, jurisjurandi violationem, statuum om-
nium confusionem, immo subversionem.

Tempora mutantur, & nos mutamur in illis. sal.

Therefore let no man be offended if I attend the
funeral, and say something on the behalf of the
deceased; It is a Christian duty, and none will ac-
count it superstition to give an *Encomium* at bur-
ials where it is due, unless those who account it
superstition to deserve well themselves. *De mor-
tuis: nil nisi bonum*, We must say nothing but good
of the dead. Therefore behold the Monument in
these ensuing political Aphorisms.

E 3 The



The Monument of the Laws, or Regal and Political Aphorisms; whereby the Prerogative of the King, and the just liberties of the People are set forth, and authorized by the Law of God, and the Law of the Land.

Kings are Jure Divino, by Divine right, to be obeyed, and not by violent force of subjects to be resisted, although they act wickedly, Prov. 8. 15. By me Kings reign. Dan. 2. 21. He removeth Kings, and setteth up Kings. Prov. 16. 10. A Divine Sentence is in the lips of the King. Prov. 21. 1. The Kings heart is in the hand of the Lord. Job 34. 18. Is it fit to say to a King thou art wicked? and to Princes, ye are ungodly? Prov. 24. 21. Fear thou the Lord and the King, and meddle not with them that are given to change. Eccl. 8. 2. I counsel thee to keep the Kings Commandment. Exod. 22. 28. Thou shalt not speak evil of thy Prince, nor detract the Magistrate. 1 Pet. 2. 17. Fear God, honour the King. Prov. 30. 31. A King against whom there is no rising up. Eccles. 10. 20. Curse not the King, no not in thy thought. 1 Sam. 24. 6. The Lord forbid that I should do this thing unto my Master, the Lords anointed, to stretch forth mine hand against him, seeing he is the anointed of the Lord. From which premisses none unless those who deny the Scripture, can deny these Consequences. That the

jura regalia of Kings, are holden of Heaven, and cannot for any cause escheat to their Subjects. That active obedience is to be yielded to the King as Supreme, in *omnibus licitis*, in all things lawfull. But if God for the punishment of a Nation, should set up a Tyrannical King, *secundum voluntatem pravam non rationem rectam regentem*, governing by his depraved will against reason, and commanding things contrary to the word of God, we must not by force of arms rebel against him; but rather than so, (if not prevailing by Petition unto him, or escaping by flight from him) patiently submit to the losse of our Lives and Estates, and in that case, *Arma nostra sunt preces nostra, nec possumus, nec debemus aliter resistere*, Our prayers and tears should fight, and not our Swords: For who can lift up his hands against the Lords anointed, and be guiltless? This in Scripture we find practised by Gods people to Pharaoh: Exo. 5. 1. and the same people, to Nebuchadnezzar, a Tyrant, were commanded to perform obedience, and to pray for him, Though there was no wickednesse almost which he was not guilty of. His Successor Darius, Daniel obeyed, and said, O King live for ever. Dan. 6. 21. For now no private person hath with Ehud, Judg. 3. 21. extraordinary commandment from God to kill Princes, nor no personal warrant from God, as all such persons had who attempted any thing against the life even of Tyrants. *Nil sine prudenti fecit ratione vetustas.*

2. The King hath his Title to the Crown, and to his Kingly office and power, not by way of trust from the people

ple, but by inherent brightbright, immediately from God, Nature and the law, 1 Reg. Ja. ca. 1. li. 7. 12 Calvins ca. 6.

3. The Law of Royal government, is a Law Fundamental, 1 pars Just. fo. 11.

4. The Kings Prerogative, and the Subjects Liberty are determined, and bounded by the Law. Bracton, fo. 132. Plowden, fo. 236, 237.

5. By Law no Subjects can call their King in question, to answer for his actions, be they good or bad. Bracton, fo. 5, 6. *Si autem ab eo petatur (cum Breve non Currat contra ipsum) locus erit supplicationi, quod factum suum corrigat, & emendet, quod quidem si non fecerit, satis sufficit ei ad penam, quod Dominum expectet ultorem. Nemo quidem de factis suis presumat disputare, multo fortius contra factum suum venire.* If any one hath cause of action against the King (because there is no Writ runneth against him) his only remedy is by supplication and petition to the King, that he would vouchsafe to correct and amend that which he hath done, which if he refuse to do, Only God is to revenge and punish him, which is punishment enough. No man ought to presume to dispute the Kings actions, much lesse to rebel against him.

6. The King is the only Supreme Governour, hath no Peer in his Land, and all other persons have their power from him. 3 Ed. 3. 19. Bracton, li. 1. cap. 8. *Sunt etiam sub Rege liberi homines & Servi ejus potestati subjecti, & Omnis quidem sub eo, & ipse sub nullo, nisi tantum sub Deo. Patrem autem non habet in Regno suo, quia sic amiterit*

amitterit preceptum, cum par in parem non habeat imperium. Item nec multo fortius superiorem nec potentiorum habere debet, quia sic esset inferior sibi subjectis & inferiores pares esse non possunt potentioribus. Ipse autem Rex, non debet esse sub homine, sed sub Deo & sub lege, quia Lex facit Regem. The King hath no superior but the Almighty God. All his people are inferior to him, he inferior to none but God.

7. The King is Caput Reipublice, the Head of the Commonwealth immediately under God. 1 Just. 73. 1. h. 7. 10. Finch, 81.

And therefore carrying Gods stamp and mark among men, and being as one may say, a God upon Earth, as God is a King in Heaven, hath a shadow of the Excellencies that are in God, in a similitudinary sort given him, (Bracton, fo. 5. Cum sit Dei vicarius, evidenter apparet ad similitudinem Jesu Christi, cujus vices gerit in terris) That is to say

1. Divine Perfection.

5. Perpetuity.

2. Infinitenesse.

6. Justice.

3. Majesty.

7. Truth.

4. Sovereignty and Power

8. Omniscience.

1. Divine perfection. In the King no imperfect thing can be thought. No Laches, Folly, Negligence, Infamy, Stain or Corruption of blood can be adjudged in him. 35. h. 6. 26. So that Nullum tempus occurrit Regi.

2. Infiniteness. The King in a manner is every where, and present in all Courts. And therefore it

it is that he cannot be non-sute, and that all Acts of Parliament that concern the King are general; And the Court must take notice without pleading them, for he is in all, and all have their part in him. Fitz. N. B. 21. H. 25. H. 8. Br: tit. Non-sute. 68.

3. Majesty. The King cannot take nor part from any thing, but by matter of Record, and that is in respect of his Majesty: unless it be a Chattle or the like; Because, *De minimis non curat, Lex.* 5. Ed. 4. 7. 4 E. 6. 31. 2 H. 4. 7.

4. Sovereignty and Power. All the Land is holden of the King. No action lyeth against him; For who can command the King? He may compel his Subjects to go out of the Realm to war. Hath absolute power over all; For by a clause of *Non-obstante*, he may dispense with a Statute Law, and that if he recite the Statute; Though the Statute say, such dispensation shall be meerly void. 7 E. 4. 17. 21. H. 7. 2. H. 7. 7. *Calvins case. Bracton. Rex habet potestatem & jurisdictionem super omnes qui in regno suo sunt, ea quæ sunt jurisdictionis, & pacis ad nullum pertinent nisi ad Regiam dignitatem, habet etiam coercionem, ut delinquentes puniat & coerceat.* And therefore ought to have the Militia.

5. Perpetuity. The King hath a perpetual succession, and never dyeth; For in Law it is called the demise of the King, and there is no *Inter-regnum*. A gift to the King goeth to his Successors, though not named. For he is a Corporation of himself, and hath two capacities, (to wit) a natu-

ral body, in which he may inherit to any of his Ancestors, or purchase Lands to him, and the heirs of his body, which he shall retain, although he be afterwards removed from his Royal estate; and a body politick, in which he may purchase to him and his heirs Kings of England, or to him and his Successors. Yet both bodies make but one indivisible body. *Plowden* 213. 233. 242. li. 7. 12.

6. Justice. The King can do no wrong; Therefore cannot be a disseisor. He is all Justice, *Veritas & Justitia*, saith *Bracton*, *circa solium ejus*. They are the two Supporters that do uphold his Crown. he is *Medicus regni*, *Pater patrie*, *sponsus Regni qui per annulum*, is espoused to his Realm at his Coronation; he is Gods Lieutenant, and is not able to do an unjust thing. 4 Ed. 4. 25. 5 Ed. 4. 29. *Potentia injurie est impotentia natura*. His Ministers may offend, and therefore are to be punished if the Laws are violated; but not he.

7. Truth. The King shall never be estopped, Judgement shall in a writ of right shall not conclude him. 18 E. 3. 38. 20 E. 3. Fitz. Droit. 15.

8. Omniscience. When the King licenceth expressly to *aliente* an Abbot, &c. which is in Mortmain, he needs not make any *Non obstante* of the Statutes of Mortmain; For it is apparent to be granted in Mortmain, And the King is the head of the Law, and therefore shall not be intended misconusant of the Law. For, *Presumitur Rex habere omnia jura in scrinio pectoris sui*. 1 Inst. 99. And therefore ought to have a Negative voice in Parliament.

liament. For he is the fountain of justice from whence the Law floweth.

8. *The Opinion of the two Spencers, in Ed. 3.* Who held that the oath of allegiance was more, by reason of the Kings Crown, (that is his politick capacity) than by reason of his person. *It a most detestable, execrable, damnable and damned invention, 7 Rep. fo. 11. Calvins case.*

9. *High Treason can be committed against none, but the King, neither is any thing high Treason, but what is declared so to be by the Statute. 25 Ed. 3. c. 21.* To leavy war against the King, to compass or imagine his death, or the death of his Queen, or of his eldest Son, to counterfeit his Money, or his great Seal, to imprison the King untill he agree to certain demands, to leavy war to alter Religion, or the Law, to remove Counsellours by arms, or the King from his Counsellours, be they evil or good, by arms, to seize the Kings Forts, Ports, Magazine of war, to depose the King, or to adhere to any State within or without the Kingdome, but the Kings Majesty, is high Treason. For which the Offendor should have judgement. First, to be drawn to the Gallows. 2. There to be hanged by the neck, and cut down alive. 3. His Intralls to be taken out of his belly. And he being alive to be burnt before him. 4. That his head should be cut off. 5. That his body should be cut in four parts. and 6. That his head and his quarters should be put where the Lord the King pleaseth.

10. *Treason*

10. Treason doth ever produce fatal destruction to the Offender, either in body or soul, sometimes in both, and he never attains to his desired end. 3 Par. Just. pag. 36. Peruse over all Books, Records and Histories, and you shall finde a Principle in Law, a Rule in Reason, and a tryal in experience, that Treason doth ever produce fatal and final destruction to the Offender, and never attains to the desired end, (two incidents inseparable thereunto) and therefore let all men abandon it, as the Poysonous bait of the Devil, and follow the precept in holy Scripture, Serve God, Honour the King, and have no company with the seditions.

11. That Kings have been deposed by their Subjects, is no argument or ground that we may depose ours, *A facto ad jus non valet argumentum*. Because Children have murdered their own fathers, is no warrant for us to murder ours. Judas betrayed his Sovereign, yet should not we follow his example, unless we strive for his reward. There was never King deposed but in tumultuous and mad times, and by might, not by right.

12. The King is *Principium, caput, & finis* Parliamenti, the begining, head, and end of a Parliament. The body makes not the head, nor that which is posterior, that which is prior, Kings were before Parliaments. There were not in England any formed bodies called the two Houses of Parliament, untill above 200. years after the Norman Conquest.

13. The King of England is armed with diverse Counsels, one whereof is called *Commune consilium*, the

the Common counsel, and that is the Court of Parliament, and so it is legally called in writs and judicial proceedings, *Commune Consilium Regni Angliae, Consilium non est preceptum, Consilarii non sunt preceptores*. It is not the office or duty of a Counsellor, to command and make precepts; but only to advise.

14. *The King is the fountain of justice, and the life of the Law.* The two Houses frame the body, the King giveth the soul, for without him it is but a dead carcase. And——*Si componere magnis Parva mihi fas est*, If I may compare small things with a great, As in a bond, though one find paper and another write it, yet if the obligor do not seal and deliver it, it is nugatory and no obligation: So if the King assent not to an act of the two Houses, it is void and no Statute, It is the royal Scepter which gives it the force of a Law. Witnesse the whole Academy of the Law, & *perspicua vera non sunt probanda*. It would be foolish to light the Sun with Candles.

15. *Originally The King did make new Laws, and abrogate old, without the assent of any known body, or assembly of his Subjects.* But afterwards by his gracious goodnesse perceiving that his people could best know their own soars, and so consequently apply the most convenient remedy, he vouchsafed so much to restrain his power, that he would not make any Law concerning them, without their assent. For at the first, *Populus nullis legibus tenebatur sed arbitria regum pro legibus erant*. Which truth

so clear, that it shines almost in every History. The oldest and best stile of an act of Parliament is, Be it enacted by the Kings Majesty, with the assent of the Lords, Spiritual and Temporal, and the Commons &c. which proves where the virtual power is.

16. *The Commons have no Authority but by the Writ of Summons.* That Writ gives them no power to make new Lawes, but onely to do and consent to such things, which shall happen to be ordained by Common Counsel there in Parliament, which are the words of the writ, and all their Jurisdiction. At a Conference the Commons are alwayes uncovered, and stand bare, when the Lords sit with their hats on; which shews that they are not Colleagues in Judgement with the Lords. Every Member of the House of Commons takes the oath of allegiance and supremacy before his admission in the House, and should keep it too.

17. *It is Lex & consuetudo Parliamenti; The Law and Custome of a Parliament, That no Arms are to be borne in London or Westminster, in the time of Parliament, Lest the proceedings in that high Court, pro bono publico should thereby be hindred or disturbed.* For it is more congruous for Red-coats with their Pikes, Muskets, Swords, and other ammunition to keep a Den of Theeves, than to keep the Members of so honourable a Court. 3 Inst. no 160. 4 Inst. 14.

18. *When an Act of Parliament is against Common right or reason (as that Debtors should not pay their debts, &c.) or repugnant or impossible to be performed,*
the

the Common Law shall controle it, and adjudge it to be voyd; And such is an Act for a perpetual Parliament, or to kill the King, Dier. 313. li. 8. 118. Doctor Bonham's case.

19. The premisses being rightly and duely considered, if any person be so impudent; insolent and arrogant, as to deny the King his Negative voyce in Parliament, They may aswell deny him his life, and take upon them to frame a new Law and Commonwealth to themselves. Shall the Commons have a Negative voyce, who are most of them Tradesmen, and not educated in the Law, but in Mechanick handy-crafts? And shall not the King have this privilege, who is assisted by the advice of the Judges, his Counsel at Law, Sollicitor, Attorney, Masters of Chancery and Counsel of State, consisting of some great Prelates, and other great Personages versed in State affairs?

20. The Parliament is actually dissolved by the demise of the King. For the Individuum Carolus Rex, being gone from whence they derived their power, consequently their authority is gone likewise. For cessante statu primitivo cessat & derivativus. And Derivativa potestas non potest esse major primitivo.



The Division of Governments ; Monarchy is the most natural and Divine ; The King hath no equal in his Kingdom ; Sovereignty can not be divided between the King and the People ; Neither can the People, either jointly, or singly have the supreme power where the Government is Monarchical. The tenets of our new Statesmen, yet old Knaves, confused as damnable. Parliaments have no power but from the King, neither did ever any Parliament, unless our late Rebels, ever claim any power but what came from the King, But all Parliaments ever since they had their being, by the very Statutes which the King made with their consent, have acknowledged the supreme power to be in the King, and have sworn it with sacred oaths ; So did that Parliament which murdered their King : swear that the only supreme power and Sovereignty was in the King, next to God, and that there was no power on earth above his ; which being true, I would fain know what power they had, not only to remove their King from his evil Counsellors, (which they did in removing him from themselves) but also from the Land of the living, Quos Deus, sed, &c.

HAVING dissolved the Parliament, and set foot on the ground of the Politician, let us travel a little further, and take a survey of the main
F Triangle

Triangle upon which the art of Government consists, viz.

- | | | |
|-------------------------------------|------------------------------|------------------------------------|
| 1. Monarchy, | } which dege-
nerate into | 1. Tyranny, |
| 2. Aristocracy, | | 2. Oligarchy, |
| 3. Democracy, or
popular estate, | | 3. Ochlocracy, or
Commonwealth. |

And first of Monarchy, For a *principalioribus seu dignioribus est inchoandum*, The most excellent must have precedency. Monarchy, which we may call a Kingdome, is where the absolute Sovereignty lyeth in the power of one only Prince, (for so much the word Monarchy of it self importeth) who ruleth either according to the rule of Law and equity, or contrary. Which form of Government doth as far transcend and excel all others, as the glorious Sun, doth the pale-faded Moon, or the Moon the lesser Stars. It is the Embleme of the Almighty: For behold the blessed Trinity, where there are *three persons*, but *one God*. There is an Arch-angel; The Angels adore but one Lord and Sovereign. Take a view of the heavenly Orb, where you shall see the celestial creatures, give place to the Kingly Sun, The Moon ruleth Queen regent amongst the Stars; Behold the Eagle the King of the Birds of the air; The Lyon the King of the beasts, on the earth; And the Whale the King of fishes, in the sea; Fire hath the majestick preheminance above the other Elements; among granes, the wheat; among drinks, the wine; among spices, the baulm; among metals, the gold.

gold. The Devills themselves will not be so disorderly as not to have a King; for Satan is their Prince and chiefest Leader. The Members of the Natural body are subjects to the Head their Sovereign, and the same Congruity and Harmony is there in the Politique body of Monarchy. And such is the stately preheminance of this Government, that the Monarch can admit of no Peer in his Kingdom, no more than the Sun can of an other Sun in the Firmament. *Si duo soles velint esse, periculum ne incendio omnia perdantur. Serinus.* If two be equal in power in a Commonwealth, it is Aristocracy, or rather Duarchy, and not Monarchy. For one of them hath not Sovereignty over the other; For, *Par in parem non habet potestatem*, & he only is a Sovereign who commandeth all others, and can him self by none be commanded. Then no less foolish than wicked and detestable is their opinion, who confess their Government to be Monarchical, yet would have *Duo summa imperia*, and hold that the Universe of the people are of equal, if not higher power than their Monarch, and may call him in question for his actions, and prosecute him even unto death, if they please; who make their dreadful Sovereign, a Jack a Lent, a Minister of trust at the best, to be turned out of his Office at their pleasure, when God and all the World knows, that by the Law of God (as I shewed before, and shall more fully shew hereafter) the Law of Nations, the Law of Nature, and the Law of England, both Common and Statute, They ought not to touch

F 2

him,

him, though in truth he were so wicked as they would have and pretend him to be; No, they ought not so much as to think an evil thought of him.

Quod summum est unum est. Sovereignty is a thing indivisible, and cannot at one and the same time be divided between the King and his Subjects; If the Sovereignty be in the people, then is the Government either *Popular* or *Aristocratical*, and not *Monarchical*. To mix the estate of a Monarchy with *Democratical*, or *Aristocratical* estate, each having a share of the Sovereignty, is altogether impossible. For if every one of the three estate, or but two of them hath power to make Laws, who should be the Subjects to obey them, or who could give the Law? being himself constrained to receive of them unto whom he himself gave it. Then might the King make the acting of his people against him treason, and the people make the acting of their King against them treason, which would bring all to *Anarchical* confusion. And although our age had produced such a Monster as to take upon them a power to depose, and powr out the sacred blood of their lawfull Sovereign; Yet is there no such power, *in rerum natura*, It is the off-pring of the Devil, The cloak, Sanctuary, and refuge of *Treason*, *Rebellion*, and *Tyranny*, to blinde the people, taking advantage of their ignorance, and lead them hood-winckt, into everlasting destruction, unless the God of mercy prevent not.

With this new upstart Doctrine, have our

Apo-

Apocryphal Dogmatists in England, led the rascal rabble of the people about, like a Dog in a string, buzzing in their ears that the *Monarchy of England* is composed of three kinds of *Commonwealths*, and that the *Parliament* hath the form of an *Aristocracy*; the three estates of a *Democracy*; and the King to represent the state of a *Monarchy*; which is an opinion not only false, absurd, fond, foolish and impossible, but also worthy of the most severe punishment. For it is high treason to make the Subject equal with the King, in authority, and power, or to joyn them as Companions in the Sovereignty. For the power of a Sovereign Prince, is nothing diminished by his Parliament, but rather much more thereby manifested; The Majesty of a Prince, consists in the obedience of his Subjects, and where is the obedience of the Subjects more manifested then in his Parliament, where the *Lords and Commons*, the *Nobility and Commonalty*, and all his Subjects from the highest Cedar, to the lowest *Shrub*, with bended knees, and bare heads, do cast down themselves at his feet, and do homage, and reverence unto his Majesty, Humbly offering unto him their requests, which he at his pleasure receiveth, or admiteth? So that it plainly appeareth, that if the Parliament be not extravagant, and leap over the bounds limited by the laws of God, and our Realm of *England*, the majesty and authority of our Sovereign is not decreased by the assembly of Parliament, but rather augmented and increased. For the *Peers* cannot

assume *Aristocracy*, nor the *Commons Democracy*,
 without violation of their Oaths, with which they
 are tyed in obedience to their Sovereign, as well as
 with the Laws. Indeed, our Prince doth distribute
 places of command, *Magistracy*, and preferments
 to all his Subjects indifferently, and so the Govern-
 ment is in a manner tempered with *Democracy*.
 But yet notwithstanding the State doth continue a
 pure and simple *Monarchy*, because all authority
 floweth and is derived from the King, and the So-
 veraignty doth still continue in him, as the foun-
 tain from whence those streams of power run, and
 the Parliament is so far from sharing in this So-
 verainty, that the whole current of our acts of
 Parliament acknowledge the King to be the only
 Sovereign, styling him *Our Sovereign Lord the King*.
 And the Parliament, 25 H. 8. saith, *This your Graces*
Realm, recognizing no superior under God, but your
Grace, &c. And the Parliament 16 Rich. 2. 5. affirm-
 eth the Crown of England, to have been so free at
 all times, that it hath been in no earthly subjection,
 but immediately to God, in all things touching
 the Regality of the said Crown, and to none other.
 And without doubt these Parliaments, and many
 others had as much might, and right, though not
 so much Knavery, as our *Anabaptists*, and *Puritans*
 and other Sectaries have now, who pretend that
 the Government originally proceedeth, and habi-
 tually resideth in the people, but is cumulatively,
 and communicatively derived from them, unto
 the King, and therefore the people, not denuding
 them-

themselves of their first interest, but still retaining the same in the collective body, that is to say in themselves suppletive, if the King in their Judgement be defective, in the administration, or neglect the performance of his duty, may question their King for his misgovernment, dethrone him if they see cause, and resuming the Collated power into their own hands again, may transfer it to any other whom they please.

These men would make themselves extraordinary wise, or else our Ancestors extraordinary fools; for surely if there had been such a power residing in the people, as these men blab of, it would have been preached up before these new-lights ever saw the light, some busie-head like themselves, would have awakened it, and not let it sleep so long. But it is impossible and a meer foppery to think that such a power should be; for suppose that the people had at first Elected their Governour, and gave him Sovereignty over them, could they with justice and equity dethrone him again? Surely no. For, *sive electione, sive postulatione, vel successione, vel belli jure principis fiat, Principi tamen facto, Divinitus potestas adest.* Let the King be made by election, lot, succession or conquest, yet being he is a King, he hath Divine power. And therefore they have no power to take away that which God hath given.

The Conceit of a mixed Monarchy, that the supreme power may be equally distributed into two or three sorts of Governours, is meerly vain

and frivolous, because the supreme power being but one, must be placed in one sort of Governors, either only in *Monarchy*, or only in *Aristocracy*, or only in *Democracy*; Our Parliaments of England never until now claimed either *Aristocracy*, or *Democracy*; Therefore, as hitherto it hath been granted, so the Government must of necessity still be *Monarchical*: And the gracious Concessions of our Sovereign, not to make Laws without a Parliament, do not make the Parliament sharer, or his equal in the Sovereignty, because, as I shewed before, the Parliament hath no power but what is derived from the King. His limitation of his Prerogative, doth no way diminish his Supremacy; God himself who is most absolute, may notwithstanding limit himself and his power, as he doth when he promises and sweareth that he will not fail *David*, and that the unrepentant Rebels should never enter into his rest; so a man that yieldeth himself to be bound, hath his strength restrained, but not lessened; neither is any of it transferred to them who bound him; So our Sovereign doth limit his power in some points of his administration, and yet this limitation neither transferreth any power of Sovereignty unto the Parliament, nor denyeth the *Monarchy* to be absolute, nor admitteth of any resistance against him.



Monarchy is either Lordly, or Royal. Adam proved to be the first King, and made by God in Paradise, not by the people. All Kings are made by God. The Son bath more right, and it is more pleasing to God for him, to murther his Father, the Wife her Husband, and the Servant his Master, than it is for the people to kill their King, Though in truth he be wicked. The Kings institution, and authority declared by Divine and Humane Writers. The Horrible Labyrinth of sins which Regicides plunge into, with their guilt. The most famous Nations in the World have, and do live under Monarchy, Englands glory and love to Kings in times past, and her Apostacy in times present. Pater familias were petite Kings, and how little Kingdoms, grew great Kingdoms. The Kings power is from God, not from the People; neither did the people at first chuse Kings, but they were born subjects by nature.

Monarchy is either Lordly, or Royal; Lordly is where the Monarch by the Law of Arms, in a lawfull war becometh Lord of the goods and persons of the Conquered, governing them, as the Master of a family doth his slaves, how he pleaseth; And it is concluded by all that Nimrod was the first Lordly Monarch,

Royal,

Royal, is where the *Monarch* maketh the Law the Rule of his actions, permitting his subjects to enjoy their *Meum* and *Tuum*, as well as himself; the Law being the Arbitrator between them both. I am not ignorant of the infinite sorts of *Monarchies*, which many men make by the different means of the obtaining the State; but all of them may be comprised in these two (unless *Tyrannical* of which hereafter I shall speak) be they hereditary by succession, by election, by gift, or by devise; For the difference of *Monarchs*, is not to be gathered by the means of the coming to the State, but by the means of governing.

Among the many *Prerogatives*, which the State of *Monarchy* may challenge above other Governments, it hath none so glorious as it's Author, and Antiquity; For he that denyeth that the *Almighty* was the founder of *Monarchical* Sovereignty, may as well deny that there is a God, being himself the *Monarch* of all creatures; Therefore to this *Almighty Monarch*, will I lift up my head and hands, and humbly implore his sacred Majesty, to guide my pen in the road of truth, whilst I travel to the head of this river, for I will dive into the depth of it, and make a scrutiny in the very foundation.

— *Primaque ab origine mundi,*
Ad mea perpetuum deducam tempora Regem.

The first celestial King which made Heaven and
 Earth,

Earth, and all things therein, was the *Almighty*;
 The first *terrestrial King* which was made for *Heaven*
 and of *Earth*, and Governour of all things therein,
 was *Adam*; If thou art so much a *Basileu-mastix*,
 as to doubt this truth, behold his Patent by
 which he was made Lord and King over all, *Genes.*
1. 28. Be fruitful, and multiply, and replenish the
Earth, and subdue it, and have Dominion over the fish
of the Sea, and over the fowl of the Air, and over every
living thing that moveth upon the Earth. This royal
 Commission did the King of Kings, give to our Fa-
 ther *Adam*, which is so much the larger by reason
 of the word *Dominare*, which is more than *regere*.
 Which may serve to re'ell that absurd opinion,
 and worse than *humane invention* of those men, who
 impudently aswell as ignorantly, call Kingship,
humanum inventum, a humane ordinance, and say
 that Kings were originally instituted by the suf-
 frage of the people, and so may be deposed by the
 people, whereas it plainly appeareth, that there
 were no people when the first King was ordained;
 and doubtless (let the opposers of Royal Govern-
 ment spet what venome they will) it is an un-
 doubted truth & an irrefragable *axiome*, that Chil-
 dren have as much right by the Law of God, and
 nature, to depose their natural Father, and chuse
 another, as the people have to depose their natu-
 ral hereditary Sovereign, and make choise of ano-
 ther; For the King is the *Father* of the people, the
Husband of the Commonwealth, and the *Master* of
 his subjects; and suppose him to be evil, can you
 finde

finde any warrant in Scripture, that Children should murder their *Father*, the Wife her *Husband*, or the Servant his *Master*, because they were wicked? surely not, no more can you finde any authority for Subjects to murder their Sovereign: but our age hath created such a power, or rather a *Minster*, and cloathed it too with such piety, and Religion, as if they did intend to binde it up with the Bible, and make it *Canonical*; but without doubt they will be so far from making future ages to take it for Gospel, as they will hardly have Rethorick enough, to make them believe that ever such a wickedness could be committed.

Let us now look into humane Writers, and see what their Histories afford us, which we will make use of, only as an illustration to what we have said, not as an authority, because there is no greater authority than Scripture, although *Historia non est vilis autoritas*, great is the authority of History.

Principio rerum, gentium, nationumque imperium penes Reges erat, saith *Justin. li. i.* From the beginning of things, that is, fr m the beginning of the world, the rule and Government of the people, and of all Nations, was in the hands of Kings; which Learned *Cicero* doth with no lesse truth Confirm, saying, *Certum est omnes antiquas gentes Regibus primum paruisse*, which is the same in effect with *Justin.* That Monarchy is most natural, and as it were instituted by the laws of Nature, is a Conclusion by the common consent of the best *Philosophers* and *Historians*; Let *Tacitus*, and *Seneca* speak for them all: *Unum imperii*

imperii Corpus, unius Animo regendum videtur, the whole Commonwealth makes but one Body, and it is most natural for one body, to be ruled by one Soul. *Seneca, Natura certe commenta est Regem, quod ex aliis animalibus licet cognoscere*, surely Nature found out Kings, which we may learn even of the brute beasts. And Multitudes of antients preach Monarchy to be Divine. *Callimach. Ex. Si dios Casti- nēs: Ex Jove sunt Reges*, Kings were instituted by their Gods. *Plato in Polit. ο βασιλεύς ος δεδς ιε ἀνθρω- πων: Rex, Deus quispiam humanus est*, The King is, as one may say, a God upon Earth. *Liv. lib. xxvi. Regnum, res inter Deos hominesque pulcherrima.* Therefore let none so stupidly deny, that Monarchy is not *Divinum institutum*, a Divine institution. If they do, blind Homer will prove them blinder than himself, For, *δοτρεόςας βασιλίας: α Jove educatos Re- ges*, saith he, The Gods constituted and educated Kings; therefore let every one use his uttermost endeavour, and make these supplications with Ho- mer, to his lawfull Sovereign, — *ος κορπαρ & ισω Εις βασιλεύς: — herus unicus, esto unicus & Rex*, Be thou our only Lord, and our only King. O most legal and dreadfull Sovereign.

— *Rege incolumi mens omnibus una,
Amisso rupere fidem.*

Let us all be of one mind, to establish our King, for he being unsafe, we are all unsafe and perjured. I know not of what constitution thou art, who per-
sest

(a) Note Reader that this Chaos of Religions, hath jussled the true Protestant Religion out of doors, so have I seen a flower kill'd by the multitude of weeds, and a Lamb destroyed by a number of Wolves.

lest these lines, But be thou (a) a Puritan, Presbyterian, Brownist, Independent, Anabaptist, first Monarchymen, Quaker, Millenarie, Arminian, Socinian, Antitrinitarian, Ibeaurau John, Antinomian, Adamite, Familist, Jesuit, Ranter or what thou wilt, Learn this, though perhaps it agree not with thy constitution; That Kings are ordained by Gods constitution, and by Gods constitution, we are commanded and ought for to obey them, as out of holy Writ I have already, and shall further prove; and as that man who maketh a question, whether there is a God or no? ought to be answered with Stripes, rather than verball instructions, so he that denyeth this truth, ought with the oratory of the sword, and not of the mouth, to be perswaded into his due obedience. For it is an uncontrollable *Maxim*, that he doth not honour, and serve God as he should, who doth not honour and serve his King as he ought; God will not own him to be his subject, who will not be a subject to his Sovereign the *Lords anointed*; Therefore since by the Law of God (for nothing is more frequently commanded in the Scripture, and our Kings are of like institution with those Kings in Scripture, and ought to have the same honour and obedience) by the Law of Nature, by the Law of Nations, by the Common, and Statute Law of England,

land, we are commanded to honour our King: Let no man be so much an Enemy to God, to Religion, to his Country, to the Church, to the Law, and to his own soul, as to Rebel against his Legal Sovereign; For he that doth it, transgresseth against the ten Commandements of the Law, the new Commandement of the Gospel, he committeth the seaven deadly sins, the four crying sins, the three most detestable sins, to the soul of man, viz. Profaneness, Impudency, and Sacrilege; In a word, he committeth all sins, is the Embleme of the Devil, and unless he repent, he will have his Lot with Belzebub the great Rebel and Traytor against Heaven. If punishment cannot compel them, me thinks the beauty of Monarchy might allure men to love it. Surely there is no generous spirit who doth not; for the most renowned and famous Nations in the World have lived under Monarchical Government, as the Scythians, Ethiopians, Indians, Assyrians, Medes, Egyptians, Bactrians, Armenians, Macedonians, Jews and Romans, first and last, and at this day the French, Spaniards, Polonians, Danes, Muscovites, Tartars, Turks, Abissines, Moors, Agamesques, Zagathinians, Cathaians, yea and the Salvage people lately discovered in the West-Indies, as being guided thereto, by the rules of nature; and rip up Antiquity, and search Histories both antient and modern, and thou shalt never finde our Realm of England so much an Enemy to virtue, as to hate Royal Government, until these latter and worst of dayes, wherein it is accounted a sin to be noble,

noble, and vertuous: Nay so much did our Nation love Kings in former times, that we had seaven of them in England at one and the same time, viz.

1. The King of Kent,
2. Of the South-Saxons,
3. Of the West-Saxons,
4. Of the East-Saxons,
5. Of Northumberland,
6. Of Mercia.
7. Of the East-Angels,

which ruled and shined like the seaven Stars, each absolutely reigning in his Country, not under the subjection of other, until at length by the Law of Conquest, one became Monarch over all, ruling like the Sun, and acknowledging none on Earth his Superior, so much that it is amongst us a common adage, viz. *The King holdeth of none but of God.* But it seems God hath now granted away the Seigniory to the House of Commons, and the King must hold of them; But from hence ariseth a point in Law, whether they are absolutely and legally seized of the Seigniory, without attornment of the tenant: In my simple opinion the Seigniory doth not pass before attornment; but I leave it as a quare to the House of Commons, who are best able to resolve it, because they have all the Law in their own hands.

Non nostrum inter vos tantas componere lites.

From what hath been said, it is apparent that Adam was the first King on Earth, and that Kingdoms have been ever since Adam hereditary; for a family which was before Commonwealth, is nothing else but a small Kingdom, and a great Kingdom

is

is nothing else but a great family, for the Pater familias were, petite Kings, and had royal power, and *potestatem vite & necis*, even over their own Children, as *Abraham* and others. But when the family increased, and the numerous off-spring of their first parent multiplied, built Villages, Towns, and Cities, and so became a great people, so long as their first parent lived, their love and duty towards him, would not permit them unnaturally to strive with him, for the superiority; but to acknowledge and obey him as their Sovereign and lawfull King, from whence they had their being! And this is the reason that Kings are called *Patres Patrie*, Fathers of their Country. *Sal. 1. Inde enim origo regum regique regiminis petenda est. Hec cum primo homine & cum solo novo cepit, quoniam primum parentem numerosus ex eo descendens natorum, & qui ex his nati sunt populus, pro rege habuit, & observavit, ut primum sui generis auctorem.* So much for Monarchy, the best of all Governments. No man can serve two Masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other; ye cannot serve God and Mammon, *Math. 6. 24.* If any Anti-Royalist think himself wiser than our Saviour, and that he can serve two Masters, and love them both, let him hate Monarchy, and set up his two headed Master, and let experience the mistress of fools correct him, as it hath many already.

But since our age is given to nothing but vain imaginations, there be some who do Imagine, and

will object that *Adam* was no King, because he is not stiled so in Scripture. I answer (though this frivolous objection doth not deserve an answer) that neither do you find *Adam* stiled in Scripture, my Father, or thy Father, yet *Adam* was the Father of all flesh; *Si res apparet, Cur de nomine certas?* He that hath the supreme power is a King; But *Adam* had the supreme power, Ergo, *Adam* was a King. *Rex* cometh from *Regere* to rule, and *Adam* was sole Lord, Ruler, and King, and so continued untill he died. *Adam* was created by God, the Monarch of the World, before he had any subjects, And by right of Nature it was due to *Adam* to govern his posterity, even before his subjects were born: So that, though not in *act*, yet in *habit* *Adam* was a king from his creation; Neither could *Eve*, nor her Children ever limit *Adams* power. It was God that gave the power, therefore no Mortals could ever diminish or increase it. For, *Quid Jove majus habetur?* They must be above all that which is called godlinesse, who go about to put asunder, that which the Almighty hath joyned together. This Paternal power continued Monarchical, to the Flood, and after the Flood, to the Confusion of *Babel*, at which time God scattered the people abroad from thence, upon the face of the whole earth, as you may read, *Gen. 10, & 11*. Yet they went out by Colonies of whole families, over which the prime Fathers had the Sovereignty, and were kings, deriving their Fatherly and Regal power from *Noah*, whose Sons or Grand-children they were

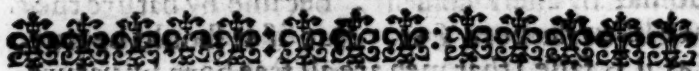
were all. And although I think there are but few Kings in the world, who can prove their title to their Crown hereditary, ever since Noahs Flood, or the Confusion of Babel, yet it is as true, that there is a Regal right, continuing in the Father-hood, even untill this day, and that the next heir to Adam ought to have the Supreme power, as it is true, that the father hath right, & ought to govern his Children, or as that it is a rule, *Qui prior est tempore potior est jure*; He that is eldest, by Law ought to rule; For God told Cain the eldest brother, *Gen. 4. 7.* That unto him should be the desire of his youngest brother, and that he should rule over him, which continueth a Law until this present time: But though we know not which is the next heir to Adam in any convention of the people, (which is the fault of our ignorance. not of nature) yet since God hath told us in his Holy Word, that he only disposeth of Crowns, as he pleaseth; Therefore they can not go out of the right line, so long as he directeth and guideth them, though the right in the Father-hood lye dormant. Every King is a Father, therefore every subject must be obedient to his fatherly power, otherwise he will break Gods Commandment, *viz. Honour thy Father, &c.* God only had right to give, and take away Crowns, and thereby to adopt subjects into the allegiance of another fatherly power.

Therefore no less false than execrable is their opinion, who promulge that all men whosoever na-

ture born free from subjection, and that they had no Governour, but by the peoples assent, and chusing, when it is most apparent, that God gave the Supreme power to *Adam*, and that all men since were born subjects by nature. Our Saviour was subject to his Parents will, *Luke 2. 51.* And doubtless those men are free from all goodness too, who profess themselves born free from subjection to their Prince, or their Ancestors before them.

But suppose all men were born free by nature, and that the people originally by nature had power to chuse a King? after what manner, or how is it possible for them to make their choice? it must be by the joint consent of every reasonable creature, Male and Female, Old and Young, Babes and Antient men, Sick and Lame, all at one time *Nemine Contradicente*: for if natural freedom be granted to all, the *Major* part of the whole people in the world, or the *Major* part of the people of a Kingdom, have no power to binde the lesser part to their consent, and agreement; Every one being as free by birth, and having as much power as any other: For the *Major* part never bindeth, but where men at first either agree to be so bound; or where a higher power so commands: Now there being no higher power than Nature, but God himself, where neither Nature nor God appoints the *Major* part to binde, The consent of the *Major* part is not binding to any, but only to themselves who consent; Those who are born afterwards (according to the tenets of natural freedome) are not bound

bound by their consent, because by nature they are likewise born free. But if it should be true, (as it is false) that men are all free born by nature, yet have not they power jointly or severally, to alter the Law of nature. Now, by the Law of nature no man hath power to take away his own life; How then can the people or any single man give that power to another, which he hath not in himself? If he killeth himself for any offence, he is a murdherer. Therefore if any man claiming no other power but what he hath from the people, do take away the life of any man, though in a way of publique justice, he is a murdherer, and the man so killed, is a *felo de se*. Because the man slain had no power to kill himself, and so consequently he which killed him had no power neither; For, *Nemo potest plus juris in alium transferre quam ipse habet*: No man can transfer to another, a greater right and power, than he himself hath.



Tyrants are either with a Title or without a Title; Their qualities. Kings have their power immediately from God, not from the People, proved in Adam, and by Gods own Word in several Texts of Scripture, by the suffrages of the Fathers and other Writers, and by the Lords Prayer and Doctrine. The several sorts and degrees of power instituted by God, and the Commission, whereby God gave power to Adam. The honour which God hath bestowed on Kings, and his special care, and crowning them. How Kings are said to be instituted immediately by God. The Israelites did not sin in desiring a King; and his power and prerogative set forth by the Prophet Samuel; Saul was chosen for his virtues, and was not vitious at his inauguration. Prayed from Adonijah and Solomon that God only maketh Kings, not the People. The Arrogance and presumption of the pragmatical People of England, in claiming power to make and unmake Kings, condemned, who will have none Kings but themselves. Monarchy the best of Governments.

LEt us now set upon this Monster, a Tyrant who is either *cum titulo*, vel *sine titulo*, with a title, or without a title; A Tyrant *cum titulo* or *Exercitio*, is he who being a legal Sovereign, ruleth by his depraved will, and treading under foot the Laws of God, and his Realm, enslaveth his free born subjects,

jects, and useth their goods as his own. A Tyrant *sine Titulo* is he who usurpeth the Sovereignty without the Authority of the Law, and subverteth all Rights, and Religion; making what Laws he pleaseth, or else squareth his actions according to the rule of the known Laws. For he that hath no Title to the Sovereignty, but usurpation, is a Tyrant, though he live so piously and religiously, that to the world he seems a Saint.

Here I could willingly cast *Anchor*, and stop the progress of my pen, from saying any further into this rough Ocean of *Tyranny*; But when I see the *Sword* and *Scripture* so much at variance, the one fighting against the other, then am I forced to put this question, Whether a lawful Sovereign perverting the Laws of God and man, and metamorphosed into an absolute Tyrant, may by his subjects be called in question, and punished at their pleasure? The *Sword* saith he may, and proves it by experience. The *Scripture*, though not with so much violence, yet with more Reason, and Religion, both saith and proves it that he may not, *Mulioiber in Trojam, pro Troja stabat Apollo.*

For the better decision of which question, it is first necessary to be known, whether the institution of Kings be immediatly from God, or whether they be creatures made by the people, receiving their power from their subjects, and so to be dethroned when they vouchsafe to think convenient. For art thou only a stranger in England, and hast not known the things which are come to pass there in these

dayes? That there are new Statesmen, who have found out a new discovery, and hold forth these *Sophisms* for true doctrine, That Royal authority is originally, and radically, in the people, from them by consent, derived to Kings immediately, mediately only from God; that the donation or collation of the power is from the Community, the approbation only from God, and that Sovereignty and power, in a King, is by conveyance from the people, by a trust devolved upon him, and that it is Conditional, fiduciary and proportioned, according as it pleaseth the Community to entrust more or lesse, and to be weighed out ounce by ounce, and that the King may be opposed, and resisted by violence, force, and arms, and the people resume their power; which we deny, and shall prove by the law of God, of Nations, of Nature, of the Common and Statute law of *England*, that the Royal power, and Sovereignty of Kings is primarily, formally, and immediatly from God, and that the people through pretence of Liberty, Privilege, Law, Religion, or what Colour soever, ought not to oppose, imprison, resist, much lesse Murder their King, though he be wicked, and subvert Law and Religion; much lesse when he is pious, upholdeth and maintaineth both.

First, I conceive that there is no man so impudently wicked as to deny that there is a God who created all things, Heaven and Earth, Angels and Men; the power of Angels, and the power of Men; there is one power of Angels, and another of Men,

so there is a difference of powers amongst men, the power of a King, inferior to no power on earth but only Gods, the power of the Subjects inferior to the power of the King; the power of a Father over his Children; and the power of a Husband over his Wife; and so every power limited by God; and as one Star doth excel another in brightnesse, so one power doth excel another in dignity and glory. There is nothing more plain and evidently asserted in the Scripture, than that Kingly power is the most Sacred, Divine, and glorious of all powers, immediately from God, peculiarly owned by him, as a power wherein his Nature and Majesty is most manifested; and as I have already shewed, hath a shadow of all Divine Excellencies. Man was made, Gen. 1. 26. and God said, *let us make man in our Image*: But man had no power or dominion, untill God further said, *And let them have dominion over*; so that it is from hence most clear, that man had no power or Sovereignty, untill God gave it him, and the first man to whom God gave it, was Adam a King, the sole Monarch of the world. Then let not our new Sectaries fondly & wickedly conceit, that royal authority is originally, and radically from them, & that it is by their consent immediatly derived from them, to Kings; Since the Kingly power & office was before they were born, or had any power, from whence such authority could be derived. By me Kings reign saith God, not only particular Kings, as Kings of the Jews, &c. but all Kings, Prov. 85. 1. *Qui succedit in locum, succedit in jus*. Therefore
who-

whoſoever claim unto themſelves, that power which is univerſally and perpetually peculiar unto the God of all power, do Blaſpheme and rob God of his honour, and what lyes in them, do make God no God, and themſelves the only Almighty: But the people which challenge unto themſelves, the original power of earthly Dominion, do challenge unto themſelves that power which is univerſally and perpetually peculiar to the God of all power; Therefore thoſe people do blaſpheme, and rob God of his honour, and what lyes in them do make God no God, and themſelves the only Almighty. *There is no power but of God, The powers that be are ordained of God, Rom. 13. 1, 5. Wherefore ye muſt needs be ſubject, not only for wrath, but alſo for conſcience ſake.* Doubtleſs our ſuperintendants did never learn their Doctrines, from this Text; but they may aſwell learn it from hence as from any other place in Scripture, for I finde nothing in my Bible contrary to this, but every text in Scripture, doth harmoniouſly agree with this, and unanimouſly reſolve, that Kings are of God, they are Gods, Children of the moſt high, his Servants, his publick Miniſters, his Deputies, his Vicegerents, his Lieutenants, their Throne, their Crown, their Sword, their Scepter, their Judgements are Gods, their Power, Perſon, and charge are of Divine extract, and ſo their authority, and perſon are both ſacred, and inviolable. God removeth Kings and ſetteth up Kings, Daniel 2. 21. Thou ſetteſt a Crown of pure Gold on his head, Pſal. 21. 3. I gave thee a King in mine anger, and took him away

in my wrath, Hof. 13. 11. Which proveth that God, not the people, did institute Kings, and that God not the people should take them away. God hath spoken once, yea twice have I heard this, that power belongeth unto God, Psal. 62. 11. By him were all things created that are in Heaven, and that are in Earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers, Col. 1. 16. And now, O Lord my God, thou hast made thy servant King, instead of David my Father, 1 Kings 3. 7. I have provided me a King, saith God, 1 Sam. 16. 1. Whole heaps of Scripture might I gather to confirm that Kings are solely, and immediately dependent from God, and independent from all others, which truth the suffrages of the Holy Fathers, (which are but as so many Commentaries on the Scripture, and therefore not so necessary here to be recited) do affirm and maintain.

But some may ask me, how Kings in these dayes can be said to be immediatly from God, when sometimes they are elected Kings by the people, sometimes they come to their Crowns by Conquest, and sometimes hereditarily by succession, and never by extraordinary manifestation and revelation from Heaven, as did Moses, Saul, David. To this I briefly answer, That (as Divines hold) a thing is immediatly from God several wayes. 1. When it is solely from God, and presupposeth nothing ordinary or humane, antecedent to the obtaining of it. So was Moses made captain over Israel, and so had Joshua his authority. But Sovereignty now to our Kings

Kings is not so conveyed, but some humane act is alwayes intervening.

2. When the Donation and Collation of the power to such a person, is immediatly from God, though some act of man be antecedent, as *Matthias* was an Apostle immediatly from Christ, though first the Apostles put two a part, and cast lots, yet neither of these two acts jointly or severally, did virtually or formally, collate the *Apostolical power* upon him. When an *Attorney* maketh livery of seisin, according to his letter of *Attorney*, the *Feoffee* is in by the *Feoffor*, and not by the *Attorney*, though his act was interposed. Is is not the *Feoffment* of the *Attorney*, but of the *Feoffor*, and the *Feoffee* his Title is only from the *Feoffor*, though he had not had it but by the means of the *Attorney*.

In the second sense, Sovereignty is conferred on kings immediatly from God, though some created act, as Election, Succession, Conquest, or any other ordinary act intervene; For the interposed act containeth not in it power to confer Sovereignty, but that power cometh formally and virtually from God, and so relateth to him as the proper Donor, and immediate Author; As (when a king giveth power to a favourite, to make a Lord, or a Baron, yet who is so stupid as to averr that the honour of a Lord, or a Baron, cometh immediatly from the favourite, and not from the king? So when God puts into the hearts of the people to chuse a king, the Sovereignty cometh from God,
and

and not from the people, The people cannot produce so noble an effect as Royalty, *Nemo potest transferre in alium quod non habet in se*, No man can give that to another, which he hath not himself. The Sovereign hath power over life and death; No single man hath power to kill himself, nor the people jointly; For if no man hath power over his own life, much less over his neighbours; Therefore Sovereignty is not derived from the people. The people have *potestatem designativam personæ*, but not *potestatem collativam potestatis regie*, they have power to design, and depute the person, But not the power to joyn the Royal authory to the person; for that is immediatly from God. As the designation of the person to an holy function is from man or men, but the collation of the power is immediatly from God. I may have power to throw a man into the Sea, but it is the water which drowneth him. There is a great difference between the applying of the person to the authority, and the applying of the authority to the person, the one may be the act of the people, the other can only be the act of the Almighty, *Licet communicatio potestatis quandoque sit per consensum hominum, potestas tamen ipsa immediate est a Deo; cujus est potestas*, Though the power be sometimes conferred by the consent of men, yet it is immediatly given from God, whose power it is, faith *Rassensis, de potestate Papæ. fol. 283. Et Communitas nihil sui confert regitus, nisi ad summam personam determinet, & potius personam applicat divine potestati, quam*

quam divinam potestatem persona, The Community hath no power to confer on Kings, but only to depute the person, it may apply the person to the divine power, but cannot apply the divine power to the person, saith *Spalet.* tom. 2. 529. *Constituere supra nos Regem ut iudicet nos sicut & universæ habent nationes,* Make us a King to rule over us (not we over him) that he may judge us (not that we may judge him) as all other Nations have, Cry the Elders of Israel. From whence it is apparent, that *Soueraignty* cometh from the *Heavens*, not from our *earthly Cottages*, we are rather *Passive*, than *Active*, it is God which makes Kings, we receive and should obey them. There is no society without Government. We should destroy one the other unlesse we had a Governour. Thou O Lord hast made and given a King to the little Bees, who follow him as their leader, and honour him with a throne in the midst, and safest place amongst them; the *Cranes* do follow one as chief, and flocks and herds have their *Captain* to lead them; the *Fishes* of the Sea do follow one as King. Therefore let not us men only be independent, and since thou hast told us that power belongs to thee, we will not rob thee of it; Obedience is that which we are only capable of; *Soueraignty* is a *Creature* of thy making, not of ours, Therefore make us a king to rule over us. The Prophet *Samuel* seeing their urgent resolution for a king, lest they should afterwards plead ignorance, told them the power of a king. *Vosque eritis ei servi,* If you have a King, you must be his Servants, he will take your

your Sons, and appoint them for himself, for his Chariots, he will take the tenth of your sheep, and of your seed, he will take your Daughters to be confectionaries, he will take your Fields, your Vineyards, your Olive-yards, even the best of them, and give them to his Officers and Servants, he will take your men-Servants, and your maid-Servants, and your Goodliest young men, and your Affes, and put them to his work, This is the power of a king; and from whence is this power derived? doubtless not from the people, for they are never so willing to part from what they have. But notwithstanding they persisted in their Petition, and would have a king, saying, *Rex erit super nos, & erimus nos quoque sicut omnes gentes, & judicabit nos Rex noster*, Nay, but there shall be a king over us, that we also may be like all the Nations, and that our king may judge us, and go out before us, and fight our Battels; by which it is perspicuous, that all Kings had the same power, as this King here described, by the Prophet had. The Israelites did not sin in desiring a King, neither did God give them a King purposely for their punishment in his wrath; For as the best Divines hold, when God saith *Hos. 13. 11. I gave them a King in mine anger, and took him away in my wrath*, (which proveth that God only giveth, and taketh away Kings) wicked *Jeroboam* is meant, and not *Saul*. For *Samuel* prayed for *Saul*, God commanded *Samuel* to hearken to the voice of the people in all that they said, *1 Sam. 8. 7.* and did cause them a pious King, for *cap. 10. 24.* *Samuel* said to all the people, See ye him whom the Lord hath chosen,

sen, that there is none like him among all the people, and all the people *shouted, and said God save the King.* So that it is apparent that *Saul* was chosen for his virtues, and was no Tyrant at his inauguration. *Moses Dent. 17. 14, 15.* did prophesie of their King; *Thou shalt in any wise set him King over thee, whom the Lord thy God shall chuse.* Where *Moses* relateth what is decent, and meet for a clement and merciful king. But *Samuel* describeth what a king may do, if he will use his *summum jus*, which is to do what he pleaseth; Therefore *Samuel* setteth forth the greatest and largest power of Kings, not to deter the people from desiring a King, but to prepare their hearts to obey him; for God commanded *Samuel* to grant the people their request, according to the prophesie of *Moses*, and therefore *Samuel* would not be unwilling to perform Gods command, Neither was *Samuel*s displeasure for any other end; but that the people might be pleased with the king whom they so earnestly desired, and knowing his power, and remembring their fervent sute for him, they might more willingly and chearfully obey him. For *Saul*s wickedness did spring from the Corruption of his Nature, after he was made king, and not through any default in God, for he was a man of excellent qualities when God chose him, and many pious and religious kings were given to the people afterwards, as *David*, &c. But be they good or bad the people must not resist them, because, as *Samuel* sheweth, the manner of kings is to do what they will.

Principi summum rerum arbitrium Dii dederunt, subditis obsequii gloria relicta est, To Princes God hath given the highest power, to Subjects only is left the glory of obedience, saith Tacitus, which indeed is the greatest glory can be conferred on them, if they had but hearts to receive it: for what is more glorious in Subjects than obedience to God and their King? *Super imperatorem non est nisi solus Deus qui fert imperatorem,* The King hath no superior but only God, saith Optatus Bishop of Milivis. *Generale pactum est societatis humana obedire Regibus,* It is a Natural, a General, a Universal Compact, Covenant of humane society, to obey their Kings, saith St. Austin. li. 3. Confess. cap. 8. But since *optimus Legum interpretis praxis,* practice is the best interpreter of the Law, Look into the Scriptures and learn what our Ancestors have done before us, I am confident you cannot find in all the Scripture where God appointed any people to be the chusers of their Kings, but rather to accept of them and submit themselves to them, whom the Lord had chosen and placed over them, *Nusquam invenio Regem aliquem Judaeorum populi suffragiis creatum, quin si primus ille erat, qui designaretur a Deo, vel a propheta ex Dei jussu, vel sorte, vel alia ratione, quam Deus indicasset,* I never find any Jewish King made by the suffrages of the people, but whom God did first by some means appoint, saith Pineda de rebus Solol. li. 1. c. 2. neither did the Children of Israel chuse any unlesse Abimelech, the Bastard son of Gedeon, and (as some say) Jeroboam who made Israel to sin, and

of the evil successe of their reigns, the Scripture will give you an account; Would not the people have established *Adonijah* in *King Davids* throne, crying out before him, 1 Kings 1. 25. *God save the King Adonijah?* But God whose property it is only to make Kings, rejecteth *Adonijah*, and maketh *Solomon* to rule in his Fathers stead, although *Adonijah* his title was by birthright, aswell as by the consent of the people, For, 1 Kings 2. 15. saith he to *Bathsheba* the mother of *Solomon*, *Thou knowest that the Kingdom was mine, and that all Israel set their faces on me, that I should reign, howbeit the Kingdom is turned about, and is become my Brothers, For it was his from the Lord.* In this verse you may see the title of *Adonijah*, and the title of *Solomon*, to their Fathers Crown; *Adonijah* claimed it by birthright, and the power of the people, But *Solomon* claimed it from the Lord. It is no marvel that *Adonijah* put in his title for the Crown, for God hath appointed the right of primogeniture, by which the Patriarchs and all the rest of the posterity of *Adam* enjoyed their royalty. The elder is to rule over the younger, by the Law of Nature; Suppose *Adonijah* to be more wicked than *Solomon*, yet doth not that take away his Birthright; For God saith to *Cain*, though he was never so wicked an Hypocrite, unto thee shall be the desire of thy Brother, and thou shalt rule over him, though *Abel* was never so Godly and sincere a servant of God; which made *Jacob* so earnest to purchase his Brothers Birthright, Gen. 25. 31. And *Jacob* said, sell me this day thy Birthright. But *Adonijah*

nijah his Title was not only by birthright, but also the people would have made him King, and if those people had had as much power as the people of England pretend to have, *Adonijah* would have wanted no other title than their power; for the people of England are not afraid to say like Gods, *By us Kings reign, we throw down Kings & set them up again, there is no power but what comes from us, they provide themselves Kings, they have spoken once, yea twice have I heard this, that Power belongeth unto them, and that their Kings* are only Derivatives from them, O mon- strum, horrendum, ingens, cui lumen ademptum.* Did ever the world produce such blind prodigious Monsters? Was ever God and Christ robbed so much of their Power, Honour and Majesty as by these Vipers? *Adonijah* no sooner saw his Brothers Title, but he released his own, and quit- ted the Crown, woe be to them who usurp the Crown, and have no Title of their own. The Title of King *Solomon* was from the Lord, he only set the regal Diadem on his head, the people stood by as Ciphers, *Solus verus Deus dat regna terrena bonis & malis*, saith *St. Austin de Civit. Dei*, li. 4. cap. 33. It is God alone who disposeth of Crowns, he crown- ed *Adam* a King in Paradise before his fall, and before the rise of our *Miso-Monarchical Statists*, and therefore *Monarchy* is no Creature of the peoples, which makes them confess and believe (the De- vils do the same) that *Monarchy* is the best of all Governments, which perhaps is the reason that they would so fain have it to be a Bird of their

own hatching; But me thinks their Tenets prove the contrary, for if all Supreme power were originally in the people, and derived from them to the King, then without doubt Democracy were the best of all Governments; for that form of Government which cometh nearest to its Original is the best: But Democracy cometh nearest to its Original, therefore Democracy is the best, for the nearer the Fountain the purer the stream. But change the Supposition into a true Proposition, and then the Conclusion will be found, as thus, All Supreme Power is originally derived from God, That Government which cometh nearest to its Original is the best: But Monarchy cometh nearest to its Original, therefore Monarchy is of all Governments the best. And that Monarchy is the best form of all Governments is the conclusion of all Politicians. *Omnes vero palmam dant regno*, all give the palm to Monarchy, *Præstantiam autem Monarchiæ, non ex vetustate cum Lipsio, nec ex natura ductu, cum Hieron. ad Rastic. Mona. probo, sed ex commoditatibus, quibus ceteras species antestatur*, I do not only prove Monarchy to be the most excellent, because it is most ancient, and most natural: but also because it is most profitable, saith *Henningus Arniseus*. As it is the most beautifull, so it is the most profitable government: Therefore none but mad men will dart forth the weapons of their Tongues and Hands, against Monarchy, or else those who would be Commonwealths-men only for their own private ends, or else those men who will not have a kingdom,

dom, unless it be their own, and *Reges abominantur nisi ipsi sint*, think kings abominable, unless they may be kings themselves. And these men think they may the easier attain to kingship by preaching this new Doctrine with the Iesuits, that the kings power is derived from the people, and so fool the ignorant multitude into an act of joyning with them to take the *Regal Diadem* from off their pious *Sovereigns* head, & place it on their own fanatick Coxcombs, and so become our good Lords, & Masters of all that we have; for never was king illegally dethroned, but a hundred Tyrants came in his room, *Regem quidem apparet eos sustulisse, sed nec minus manifestum est Regnum sibi retinuisse, dum quod sub uno erat in plures dividerunt, & triginta ac septem socios tyrannidis adscivere qui imperium secum tenerent, graviq; & intollerando servitio cives suos premerent, nam sub specie libertatis tyrannidem savissimam velle eos exercere vel cæcis, clarum est*, saith *Sal.* But caveat emptor, let them take heed they do not purchase their vain glory at too dear a rate, their counterfeit dissembling may find a real Hell, *Nec est diuturna possessio, in quam gladio inducimur*, this world will not last alwaies. Let them assure themselves the people did never give nor ought for to take the power of their King, *Non tribuamus dandi Regni potestatem nisi Deo vero*, Let us not attribute the power of disposing of kingdoms to any but to the true God, saith *St. Austin*, de *Civit. Dei*, li. 5. c. 21. *Nemo enim ante infelicissimam banc nostram tempestatem, non fassus est, Principem populo dominari,*

Principi vero Deum, For no man before these most unhappy times of ours, did ever deny but that the King ought to govern the people, and the King to be governed by none but God, saith Barclay. Had I not known that our *Regicides* have voted the Lords prayer, as well as kings useles, (for *uno absurdo dato mille sequuntur*, over Shoes, over Boots.) I should have wondred with what face they could conclude their Prayers to the Almighty, saying, *For thine is the kingdom, the power and the glory for ever, Amen*, yet claim the same power to themselves: for if theirs be the kingdom, the power and the glory, if they have power to make and unmake kings when they please, then what or where is Gods power? Surely if their Doctrine be true, then our Saviours is false, and he did ill to teach us to pray, and command us to say, *Thine is the kingdom, the power and the glory for ever and ever*; But let God be true, and every man a Lyar. Our Saviour is the Truth and the Light, and if these men had been inlightned by our Saviours doctrine, the darkness of these errors would never have so damnably blinded them, who make God a *Parenthesis*, thinking themselves perfect and compleat without him, and profess that the king, (whose goodness, like their wickedness is incomparable,) is but a Brat of their own begetting, and that they like God may take him away as occasion shall serve.

These *Antimonians* (who pick out places of Scripture only to destroy Scripture) that they may

may be Canonical in all things, and do nothing without the Bible, say, that the people make the King, and that they are so taught out of Gods word, For, 1 Sam. 11. 15. *All the people went to Gilgal, and there they made Saul King, before the Lord in Gilgal,* which (say they) is an invincible pro of, that the people made Saul their King, and not God, and so consequently all Kings are made by the people; but if these men will tie themselves up so strictly to the letter of the Scripture (because it makes for their purpose as they suppose) that they will not hearken to the true meaning, and interpretation, let their own weapons kill them, for, 1 Sam. 12. 1. *Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a King over you.* This verse saith that Samuel made the King, which is the very next verse to theirs, which saith, that the people made the King, so that literally, one of these verses must needs speak falsely, for if the people made the King, then Samuel did not, but if Samuel made the King, then the people did not; so that this Dilemma must needs confute our new Doctors. But let Scripture interpret Scripture, and the interpretation will tell you that God only made the king. For though the people say, *We will set a king over us,* Deuter. 17. 14. *Yet they must in any wise set him king over them whom the Lord their God shall chuse.* The Lord must, who only can give their king Sovereign power, he must make and give the king. The people have only power to receive and set him

over them. *1 Sam. 10. 1. Samuel took a vial of Oil, and poured it on his head: But the Lord anointed him King, he is the Lords anointed, not Samuels: For why? Is it not because the Lord hath anointed thee to be Captain over his Inheritance? Saith Samuel. Paul may plant, and Apollo may water, but God only giveth the encrease; God is Master of the Substance, and only giveth regal power, Samuel, &c. and the people are but masters of the Ceremony; and the Coronation of Kings is only a Declaration to the people that God hath given them a King; Outward Vnctions, and Solemnities used at coronations, are but only Ceremonies, which confer no power to the King, For it was his from the Lord. 1 Ki. 2. 15. The Elders of Judah and Israel chose David to be their King, and anointed him over them, 2 Sam. 5. 3. But they did not give him power, or right unto his kingdom; For saith God, 1 Sam. 16. 3. I will shew thee what thou shalt do, and thou shalt anoint unto me him whom I name unto thee. The people make the King, not by giving him Sovereign power; for that feather doth not grow in their wing; but by receiving him, and approving that which God hath done. For the Lord, the King of all the Earth, ruleth in the Kingdom of Men, and giveth it to whomsoever he will. Psal. 4. 7. Dan. 4. 25.*

Old *Horace*, more a Divine than most of these new Sectaries, the incendiaries of all mischief, could teach them this truth;

*Regum timendorum in proprios greges,
 Reges in ipsos imperium est Jovis,
 Clari Gigantæo triumpho
 Cuncta supercilio moventis.*

Fear'd Kings command on their own ground;
 The King commanding Kings is Jove:
 Whose arm the Gyants did confound,
 Whose awfull brow doth all things move.

Which Sentence, lest it should seem too light, and savour too much of Poetical assentation; Let our *Antichristians* (for those who by their practise, though not which their mouths deny *Christs* Doctrine, deserve no better name,) hearken unto the Words of our Saviour (if they will vouchsafe to debase themselves so much) and behold, what Doctrine he preached to *Pilate*, which is the more remarkable, because it was his last. *John 19. 11.* *Iesus answered, Thou couldest have no power at all against me, except it were given thee from above. For, Cujus jussu homines nascuntur, illius jussu reges constituuntur.* He who made men, made Kings.

That



That Kings have the supreme power over the people, is proved in Adam, and testified by the Law of God, the Law of Nations, The Law of Nature, The Law of Reason, The Law of the Realm, and by the Oathes of all English men, aswel Parliament men as other Magistrates, (though since broken) by our Saviour, by the Apostles, by all the Fathers of the Church, and by all Christian People, and Religion. The glory of the Martyrs, which have sacrificed their lives in this just cause, shall live for ever; and the Rebels shall goe out with stink, like the snuffe of a Candle. The Majesty, and power of the King described, Good subjects commended, and the punishment of Traytors, with Korah, Dathan, and Abiram, manifested. The sad effects, if the people should have the supreme power, and proved by reason that no Government could stand, nor any man whatsoever live, if the people had power to question the King or other their Governours. Two supreme powers cannot stand together; Trayterous Tyrants, alwayes pretend Liberty and Religion, with which they blinde the ignorant people: The Oath of Supremacy, by whom taken, and by whom broken, with all Gods Commandments with it. How the People of England deal with their King.

HAVING satisfied all, but those whose profit it is to believe the contrary, who have no other grounds for

for their belief than other mens grounds and estates, that Kings receive their power from God, and not from the people, and are independent from all but the Almighty. I shall now shew, 1. That they have the Supreme power over the people, 2. That they are above the Law, 3. That they are not to give account of their actions to the people, but only to God, and so conclude that there can be no just cause for the subjects, either to take up arms against their Sovereign, to call him to the bar, to accuse him, to condemn him, or to kill or murther him.

First, with the first, That the first King was made in Paradise, you have already heard, and that there he received his dominion and power; but from whom did he receive his power? from God; hath not God therefore greater power than the King? he hath; From whence do the people derive their power? from the King; Hath not the King therefore more power than the people? he hath, *Constituentis Constituto potior*, The Constituent is better and higher in place and dignity than the Constituted; But the power of God Constituted the power of Kings, Ergo, the power of God is greater than the power of Kings, And *quod efficit tale magis est tale*, that which maketh any such or such, is in it self much more such or such; But the King giveth power to the people, Ergo, the power of the King is higher than the power of the people; The King is the only fountain from whence all the streams of authority flow, to the people, It is he that is the

Magazine,

Magazine, from whence they derive their power, And *Derivativa potestas non potest esse major primitiva*, a Derived power can not be greater than the primitive; Therefore those men who place Sovereignty in the palace of the peoples breasts, must needs be more knaves, than fools, for so great ignorance cannot rouse in their pates, who are so worldly wise; But let them glosse the text with what false *Commentaries* they please, make white black, and black, white, and muster up dark clouds of juggling riddles, to dazle the purblind sight of the Rascal rable of the people, who think the *Gown* makes the *Lawyer*, That that must needs be Law which the *Judge* saith, esteem all things by their exterior apperances, and only know how to be ignorant; whose deceived foolishnesse, is the *Chariot* on which our men of war ride triumphant, from one degree of wickednesse to another; Yet notwithstanding *Legibus everfis rerum natura peribit*, the Law of nature shall perish, and the *Heavens* and *Earth* shall passe away, before *Lex Terræ*, the Law of the Land, shall deny this Oracle, *Omnis sub Rege & ipse sub nullo nisi tantum sub Deo*, All men are under the King, and the King is under none but God, this is that Divine sentence — *quod nec Jovis ira nec ignes, Nec poterit ferrum, nec edax abolere vetustas*, which neither angry *Jove*, nor fiery *Vulcan*, neither devouring age, nor the bloody sword, a worse devourer than that, shall ever expunge out of our Law-Books, or explode out of the memory of every pious man. This is that which many worthies have written

written with their blouds, and sealed with their lives; To this have many died *Martyrs*, whose fame shall out-live the Sun, and their memories be engraven upon the marble of everlasting monuments, whilst others their opposers, would be glad to have the stench of their ignominious names, buried in the grave of oblivion; where leaving them, let us return to our King, For *nullum tempus occurrit Regi*, It is alwaies seasonable to do allegiance to the King, whose power, like the Ocean, is boundlesse, and his authority, like the wind, goeth where it listeth; he only can proclaim war, and he only can conclude peace; he only can call Parliaments, and dissolve them when he pleaseth; he appointeth what *Magistrates* he pleaseth, and turneth out whom he pleaseth; all Laws, Customs, Privileges and Franchises, are granted and confirmed to the people by him. He raiseth men that are dead, to life again, for those that are condemned to die by the Judges, are dead in Law, but the Kings pardon reviveth them again. He hath the sole power of ordering and disposing all the Castles, Forts, strong Holds, Ports, Havens, and all other parts of the *Militia*. He is the breath of our Nostrils, the life, head and authority of all that we do, *Supremam potestatem, & merum imperium apud nos habens*, having the Supreme power, and meer empire over our bodies, members, lives and estates; he doth whatsoever he pleaseth; to be short, *he is our King*, And where the word of a King is, there is power, and who may say unto him what dost thou? Eccle. 8. 3, 4. But so greedy

greedy is humane nature of dominion and covetous to rule, that we have some amongst us, who professe themselves to be born Kings, they are Kings by birth, nay greater than Kings are here; For *Par in parem non habet Dominium*, one King cannot command another King; But these men use Kings as Children do birds in a string, give him what Liberty and Authority they please, clip his wings lest he should fly too high for them, put pins in his eyes to make sport with him, and clip off his head too, to make known their authority. But doubtless, these men were never bred in Christs University. Did they ever hear of him? If they did, it is the worse for them; For they, *which know the will of God and do it not*, will fare never the better for their knowledge. It is better to be an ignorant fool, than a cunning knave. *Reddite quæ sunt Cæsaris Cæsari*. Render to *Cesar*, that which is *Cæsars*, saith our Saviour. *Quot verba, tot argumenta*, His words should be to us commands; his actions our instructions, and his obedience should be our pattern; shall the Lord of life submit himself unto the King? and shall not we? shall he give *Cesar* his due? and shall not we? shall he suffer himself to be murdered by the King? and shall we murder the King? This is the Popes Doctrine, to take away the lives of Princes; and are not we his true Disciples, when we put his words in practice? His Disciples did I say? nay we scorn that, for every man now is a Pope, and exerciseth the same authority. But let us forsake the Pope, and learn the

the obedience of true subjects, from the subjects of *Ishua*, chap. 1. 16, 18. And they answered *Ishua*, saying, All that thou commandest us, we will do; and whithersoever thou sendest us, we will go; Whosoever he be that doth rebel against thy Commandments, and will not hearken unto thy words, in all that thou commandest him, He shall be put to death, only be strong, and of a good courage. Behold, here the Kings Sovereignty to command, the Subjects duty to obey, and the punishment of a Rebel is death; If the King hath not the supreme power, how can he command? If the subjects are not his inferiours, why should they obey? If the people have a power co-ordinate and equal with the King, then must there be *duo summa imperia*, two supreme powers, which the Philosophers tell us cannot be, *Nam quod summum est unum est*. Sovereignty cannot be divided, diverse supreme powers are no more compatible in one State, than two suns are in the firmament:

— *Omniſque poteſtas* —

Impatiens conſortis erit —

Non bene cum ſociis regna, Venusque manent.

Kings and Lovers admit of no Rivals, Sovereignty being an individual, must be in one sort of Government, either in one man, as in Monarchy, or else in one specifical kinde of men, as the optimates, as it is in Aristocracy, or in the people, as in Democracy, saith Aristotle. *Necesse est aut unum esse penes quem summum*

summum sit imperium, aut paucos, aut multos: But the Government of England is Monarchy, and therefore the people have no supreme power, It would be a monstrous body if the inferior members were equal in power, or could command the head. But suppose there should be such an *Utopia*, as our Novelists feign, where the people might call their King in question for his actions, when they thought he offended, we should then have a new King, every new moon or oftner, and would any man be so mad as to be their King? For my part, I think he had better be hanged; for what beast is more Salvage and uncertain, than the headlesse blind multitude?

Virgil. *Scinditur incertum studia in contraria Vulgus,*

Discord is the only Ensign of a multitude, and sooner will the Stars gather into one body, than a multitude unite themselves into one mind, *Quot homines tot sententiae*, and would not a man have a rare place of it, to be servant to all these beares? The Cynical Puritan would hang him if he was not in all things so pure a Saint as himself, and the Independent would pende him if he did not solely depend on him as on God almighty; the rigid Presbyterian would bend his knotty brows at him, if he was not as obedient to him, as a water Spaniel; and the dreadfull Anabaptist would hang both Puritan, Independent, Presbyterian, and King and all, if they would

would not be Baptized according to his sacred te-
net, the Quaker would make him quake; and The-
saurau John would crack his crown, unless he did
esteem them as the greatest part of Christs king-
dom. And can any wise man think that this king-
dom thus divided can stand? *A man cannot serve two
Masters, saith our Savior, but that he will love the one,
and hate the other, and Love himself cannot please
this many headed monster.* Therefore if the almighty
God had not put the bridle of Government into
the peoples mouths, and the reigns into the hands
of their Superior, like the unruly horses of Phaeton,
or the masterlesse winds of Eolus let loose, they
would have torn the world asunder, and brought
all things with themselves into Confusion. *Tanta
est discordia Fratrum*; So great is the discord, even
of Brethren. No King can be so well accomplished
as to please all men, neither indeed is it a sign of an
honest man to be so flexible, as to please every one,
Populo placere non potest cui placet virtus, the just love
him, whom the wicked hate; and the wicked love
him, whom the just hate; what King so pious, just,
religious, and mild, as Moses the meekest of all men?
and what greater treason was ever hatched and
plotted against any man than him? Korah, Dathan,
and Abiram, with two hundred and fifty Princes of the
Congregation, lead the people to Sedition, and then
to Rebellion, telling Moses to his face, he took too much
upon him, and had not God Vindicated the sacred
Sovereignty which he had placed in Moses, even
Moses himself had become a prey to the blood-
thirsty,

thirsty, and Rebellious appetite of these Traytors; For it came to passe, that the ground clave asunder that was under them, and the earth opened her mouth, and swallowed them up, and their Houses, and all the men that appertained unto Korah, and all their goods, they and all that appertained to them, went down alive into the pit, and the earth clozed upon them, and they perished from among the Congregation; and all Israel that were round about them, fled at the cry of them, for they said, Lest the earth swallow us up also; And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense, as you may read in Numbers 16. A fearful example, one would think enough to deterre the hearts of all Traytors from rebellion. This was the first rebellion we read of in the Scripture, and how God approved of it, doth appear by the exemplary punishment. These Traytors did but only murmur, and rebel with their tongues, yet see how God rewarded them; then what punishment is reserved for them, who do not only murmur, and rebel with their reviling tongues, more sharp than a two edged sword, but also murder the Lords anointed, and powr out his sacred blood like water upon the ground? Doubtless they have just cause to fear, that although they flourish here like the green grass, yet at the day of Judgement, Hell it self will open it's mouth, and swallow them up both bodies and souls into everlasting fire, and damnation, where there shall be nothing but weeping, and wailing, and gnashing of teeth. *Lento gradu*

gradu ad vindictam sui divina procedit ira, & tarditatem supplicii gravitate compensat; The longer the blow is a fetching, the heavier it will be when it falleth, Divine vengeance cometh, though with a slow yet with a sure foot. Though King David was a man after Gods own heart, yet could he not please the people, for Absolom his own Son made a conspiracy against him, and forced him to flye for his life; But mark the end of this Traytor, though the earth did not open her mouth and swallow him up, yet the very Trees took vengeance, and caught him up by the head, so that he hung between heaven and earth, as unworthy to go to heaven, or to live upon the earth. 11 Sam. 18. 9. Then how dare these Pulpit Hunters blaspheme God, and prophane his Word, and Sanctuary, so much, as to preach that Rebellion is obedience, nay a necessary duty commanded of God, and a great means to carry on the work of Salvation, inciting the people to cry out for justice, accounting all things injustice, unless that they have their wicked ends? So Absolom did steal the hearts of the people who had controversies, telling them, that there was no man deputed of the King to hear them. 11 Sam. 15. 4. And Absolom said moreover, O that I were made judge in the Land, that every man which hath any sute, or cause, might come unto me, and I would do them Justice. A true Lecture of a Traytor; for you shall never find Traytors without Law and Justice on their sides, to colour their actions; The King hath not deputed a man (say they) to distribute Justice. He is popishly

given, and would bring into the Kingdome the popish Religion ; He infringeth your *Charters*, breaketh the *Laws*, and destroyeth your *Rights* and *Liberties*. But O that we were made *Judges* in the Land, how equally and impartially would we give justice to all men ? we would not take away your *Charters*, nor encroach upon your *Liberties* ; The preservation of the Law and Religion is the only cause, for which we take up arms ; But when with their charms and foreery they have intoxicated the people, got the *bist* of the sword into their own hands, and a power to do what they list, then down goeth both Law and Religion, and the King too, like *Jonas*, must be thrown down from the stern of Government, to appease the tempest of the multitude ; And then, and not untill then, like the head of a *Snail*, or a *Tortoise* out of it's shell, not seen before, doth appear their own cause, and indeed the only cause for which they took up arms, which is their own private interest, and the destruction of the whole Kingdome, with their own bodies and souls hereafter.

Hor. *Suis & ipsa Roma viribus ruit.*

And Englands own Sword, destroyeth poor
England.

But let Traytors pretend what they will, yet this is a *Principle*, whose original is the Bible, confirmed by our Saviour and the Apostles, by all the Fathers

of the Church, and by all Christian people, by all reason and Religion, That Kings have the Supreme power over their people, and consequently the people no power to resist them, either to save their Laws, Religion, or for what other pretence soever. For, *Rex si supra populum optimatus agnoscat proprie non est Rex*, He cannot be a King, which hath not the supreme authority and Sovereignty; *Divinum imperium cum Jove Caesar habet*, It is God and the King to whom Sovereignty belongeth, the people are their Vassals, and not sharers in so high a dignity. Our Saviour alone was both God and Man, and it is a thing impossible, for the people to be both king and Subject too, at one time. But why should I seek stars to light the noon day? or press that with arguments to be true to them, who with their oaths have confirmed it for a truth, swearing, I William Lenthall do utterly testify and declare in my conscience, that the Kings Highness is the only Supreme Governour of this Realm, and all other his Highness Dominions and Countries, as well in all spiritual, or Ecclesiastical things, or Causes, as Temporal: And that no forein Prince, Person, Prelate, State or Potentate, hath or ought to have any Jurisdiction, Power, Superiority, Pre-eminence or Authority, Ecclesiastical or Spiritual, within this Realm. And therefore I do utterly renounce, and forsake all forein Jurisdiction, Powers, Superiorities, and Authorities; and do promise that from henceforth I shall bear faith, and true allegiance to the Kings Highness, his heirs and lawfull Successors, and to my power shall assist, and defend all

A 3

Jurisdictions,

*Jurisdiccions, Privileges, Pre-eminences and authorities, granted or belonging to the Kings Highnesse, his heirs and Successors, or united and annexed to the Imperial Crown of the Realm. So help me God, and by the Contents of this Book. What greater exemplification, confirmation or demonstration of the kings Sovereignty, can there be than this Sacred Oath of Supremacy? For this is the thing which the Lord hath commanded; saith Moses, Num. 30. 1, 2. If a man Vow a Vow unto the Lord, or swear an Oath to binde his soul with a bond, he shall not break his word, he shall do according to all that proceedeth out of his mouth, And is there any English-man so impudently wicked and prophane, as presumptuously to break Gods Commandement, break his own vqws, and impiously turn perjured Traytor? *vix ipse tantum vix adhuc credo malum*: scarce I, even I, who have seen it with my own eyes, can yet hardly believe so great a villany can be perpetrated. *Hec facere Jason potuit?* Could the betrothed do this? *Heu pietas! Heu prisca fides!* Alas the antient piety! Alas the fidelity of old time! *Debnit ferro obvium Offerre pectus*, I would have dyed first. — *Quid non mortalia pectora cogis Auri sacra fames?* What doth not gold, more sacred to them than their oathes, compel mortals to atchieve? *Vid. 1. Eli. cap. 1.**

That



That the Kings power is above the Law, is demonstrated by reason, and proved by authority. In the beginning were no Laws, but the Kings will and pleasure. Adams absolute power. The King can do no wrong. It is better and more profitable that one King, than many Tyrants do what they list with us. The King hath no Judge but God. That place in learned Bracton, which Bradshaw and others used as an authority to kill the King, explained, and their damnable opinion and false Commentary upon him confuted. The King is bound to observe Gods Law, yet absolute King. That God not the people instituteth kings, and that the House of Commons which is but the tail of the Parliament, nor any whole Parliament, can have power over the king, or dismember him.

HAVING made it evidently manifest, that the King hath the supreme power and Sovereignty over the people, I will now ascend a step higher, and make it as manifest, that he hath the supreme power and Sovereignty over the Laws, as well, as over the people. *Quidvis facere, id est regem esse,* saith *Salustius*, To do what one will, is to be a King; *Cui quod libet, licet, Qui legibus solutus est, Qui leges dat, non accipit, & proinde, qui omnes judicat, a nemine judicatur.* To whom it is lawful to do what he list, without punishment by the people.

Who is freed from the fetters of the Law, who giveth Laws, and receiveth Laws from none, who judgeth all men, and himself is judged by none, and this is the true definition of a king, warranted in holy writ, by the example of all kings, by the Prophet, by the Apostles, by the holy writings of multitudes of men, by the Fathers of the Church, by the true Orthodox Clergy, by the Law of Nations, and of Nature. In the beginning, saith *Iustin.* *Populus nullis legibus tenebatur, sed arbitria regum pro legis erant;* The people were kept under by no Laws, but the will of their kings was the only Law they had; which I find verified in the first king which God made, *Adam*, Whose power was absolute, for in his Commission he had from God, there is no limitation, *Gen. 1. 28. Be fruitful and multiply, and replenish the earth, and subdue it. And have dominion over the fish of the Sea, and over the fowl of the Air, and over every living thing that moveth upon the Earth.* Here is no command, that he shall not make a Law without the consent of a *Parliament*; that he shall receive so much tribute of his subjects, and no more; the king is not here prohibited to have a negative voyce, or tyed up with any Law of his subjects; He is to give Laws, not to receive them; what his will leadeth him to, that may he do, which is all included in this word, *Dominare*, have Dominion. But go a little further, and see his Majesty upon his royal Throne, where (with reverence be it spoken) you may behold the Almighty doing more obedience to the King, than his vassals do in these our dayes, *Gen. 2. 19. " And*
" out

“out of the ground the Lord God formed every
“beast of the field, and every fowl of the air, and
“brought them unto *Adam*, to see what he would
“call them; And whatsoever *Adam* called every
“living creature, that was the name thereof. The
Lord God formed every living thing, but *Adam*
must give them names; The Lord God brought
them to him, but it was but to see what he would
call them: “For whatsoever *Adam* was pleased
“to call every living creature, that was the name
“thereof. So that hitherto, there was no Law;
but the will of *Adam* the King to govern every li-
ving creature, *Ad libitum Regis sonuit sententia legi*.
What *Adam* pleased to command, that was pre-
sently obeyed. But let us make a further progress
and explicate the Sovereignty of king *Adam*; For
as yet there was not found an help meet for him;
“But the Lord God caused a deep sleep to fall up-
“on *Adam*, and he took a rib out of his side,
“whereof he made a woman, and brought her
“unto the man; And *Adam* said, this is now bone
“of my bones, and flesh of my flesh, she shall be cal-
“led woman, because she was taken out of man.
The Lord God made the woman, but it was of
one of *Adams* bones, and *Adam* must give her a
name; Nay *Adam* must make a Law concerning
her; For, “Therefore shall a man leave his Father,
“and his Mother, and shall cleave unto his wife, and
“they shall be one flesh; which Law continueth
still, and shall do for ever; For there shall be mar-
rying, and giving in marriage until the end of the
World;

World ; Therefore *Justine* doth prove a true *Historian* , when he saith , in the beginning , *Arbitria Regum pro legibus erant* , There was no Law , but the kings will : for you may read of many kings before *Moses* his time , as of nine in one chapter , *Gen. 14. 1, 2.* But *Moses* was the first that ever writ Laws, or invented letters as we can finde ; then what Laws could those nine Kings use, and all the Kings from *Adam*, until *Moses*, but their own wills ? And God gave *Moses* the power of Governing the people, before he gave the law, and *Moses* administred Justice to every one, according to his pleasure ; so did *Jeshua*, and *Saul*, and all the Kings after them ; and if the King governeth with the law, which is derived from him, which is most certainly true, then undoubtedly the King is above the law. For *propter quod unumquodque tale, ipsam magis tale*, that by which any thing is made such or such, is in it self much more such or such. But the King maketh the Law ; *Ergo*, the King is much more above the Law. The Laws are the reigns with which the King governeth and guideth the people ; how can the Charioter rule his horses, if he hath not the free use, and power over the reigns ? and by what means can the King rule, and direct his people, if he hath not the supreme power over the Laws ? with which he is to guide them, not they him.

If the Law be equal in power with the king, then why doth the king pardon those, whom the Law condemneth, alter the old Laws, and make new Laws ?

Laws? For *par in parem non habet imperium*, every boy can tell that a man hath no power to command his equal; but suppose the Laws should be equal or above the king, who should put these Laws in execution? The people cannot, because (as I have already shewen) they are Inferiour to the king, and *Contra rationem est contraque naturam, superiorem ab inferiore judicari*, saith Barclay, It is against reason and nature, that the Superiour should be judged by the Inferiour. Therefore though nothing can be so true and plain, but that subtle Sophisters, by Sinister and false interpretations, and glosses, will make it obscure; yet it is an inviolable truth, that the king is above the Law, and therefore *Rex non potest facere injuriam*, the king can do no wrong, for *ubi non est Lex, ibi non est transgressio, quo ad mundum*, where there is no Law there is no transgression, as to the world. *Quisquis summum obtinet imperium, siue is sit unus Rex, siue pauci nobiles, vel ipse populus universus, supra omnes leges sunt, Ratio hac est, quod nemo sibi feret legem, sed subditis suis, se legibus nemo adstringit*, saith Saravia, de Imperand. autor. li. 2. c. 3. Every Governour, let the Government be Monarchie, Aristocracie, or Democracie, is above all the Laws; for no man can impose Laws on himself, but on his subjects, and no man can bind himself to keep his own Laws, because as Barclay saith, *Quod neque suis legibus teneri possit, cum nemo sit seipso superior, nemo a seipso cogi possit, & Leges a superiore tantum sciscantur, denturque inferioribus*; No man can be bound by the Laws he makes himself, because

because no man is above himself; neither can any man be compelled of himself; and Laws are only made by superiours, and given to inferiours. *Cujus est institvere ejus est abrogare*; He which maketh any Law may abrogate it when he pleaseth. It is not possible for any Government to be without arbitrary power; most men of a late edition allow it in Aristocracy, and Democracy. Why then not in Monarchy? If it be Tyranny for one man to govern according to his will? Why should it not be far greater Tyranny for a multitude of men to govern, how they please, without being accountable, or restrained by Law? But though *silent leges inter arma*. Yet *Rex est viva Lex*, as our books say. The king is a living Law; *Indigna digna habenda sunt, Rex quæ facit*; Those things which are unlawful for the subject, are lawfull for the king to do. *Imperatorem non esse subjectum legibus qui habet in potestate alias leges ferre*, saith B. Augustine. The king cannot be subject to the Laws, because he hath power to make other Laws. What then? after he hath established a Law, That his subjects shall quietly enjoy their estates, may the king legally without offending God, take away their estates, and break that Law; Because his will is a Law? I answer he may. But *distinguenda sunt tempora & cause*. The King hath a Conscience aswell as another man, which must be ruled according to Gods Law and Equity; otherwise God to whom vengeance only belongeth, will judge him. It is lawfull for the king *ad supplendam reipub. necessitatem*, &

any support *andam regiam majestatem*, to supply the necessity of State, and to support his Royal Majesty, notwithstanding any former Law, to take away the estates of his subjects, without their leave, and that legally too, because in that case his will makes a Law. And therefore doth the common Law of England allow him many prerogatives, which to explain would require a volume of it self, and are very copiously in our Law books demonstrated. But the summe of them is, The king upon just cause may do what he please, both with his subjects, and their estates, and no body is to be judge, whether that cause be just or no, and take vengeance, but only God & his own conscience. If it be unjust, *Habet Deum Judicem Conscientie, & ultorem injustitie*, He hath God the Judge of his conscience, and the Revenger of his injustice. And *satis sufficit ei ad penam, quod Dominum expectet ultorem*, It is punishment enough for him to think that God will take vengeance on him, saith *Bracton*; doth *Bracton* say so? Why there are some amongst us, who make *Bracton* the only instrument, and authority to kill kings. But to vindicate the Law, and Reverend *Bracton*; I will make bold to tell them (for *veritas audentes facit*, truth makes a man bold) that they belye *Bracton*, and scandal the Law, and their profession; And that it may appear, it is not my opinion only, I will recite that warrant out of *Bracton*, li. 2. c. 16. fol. 34. which they build upon, and

a Bradshaw, when he tempted the King. *alias*, at the Kings tryal, but rather his Temptation.

X and the answer to it of the Lord Bishop of Oſory, a
 man worthy of eternal renown, both for his Law,
 Learning, and Religion; for ſaith he, Yet becauſe
 this point is of ſuch great concernment, and the
 chiefſt Argument they have out of Bracton, is that
 X he ſaith, *Rex habet ſuperiorem, legem, curiam ſuam,*
Comites, Barones, quia Comites Dicuntur, quaſi ſocii
Regis, & qui habet ſocium habet Magiſtrum; & ideo ſi
Rex fuerit ſine freno, id eſt, ſine lege, debent ei frenum
ponere, niſi ipſimet fuerint cum rege ſine freno, And
 all this makes juſt nothing in the World for them,
 if they had the honeſty, or the learning to under-
 ſtand it right. For what is above the King? the
 Law, and the Court of Earls and Barons; But how
 are they above him? as the Preacher is above the
 King, when he Preacheth unto him, or the Phyſi-
 cian when he gives him Phyſick, or the Pilot, when
 he ſayleth by Sea, that is *quo ad rationem conſulendi,*
non cogendi, they have *ſuperioritatem directivam, non*
coactivam. For ſo the teacher is above him that is
 taught, and the Counſeller above him that is coun-
 ſelled, that is, by way of advice, but not by way of
 command, And to ſhew you that this is Bractons
 true meaning, I pray you conſider his words; *Co-*
mites dicuntur quaſi ſocii, they are as fellows or Peers,
 not ſimply, but *quaſi*; And if they were ſimply ſo,
 yet they are but *Socii*, not *ſuperiours*; And what
 can *Socii* do? not command; For *par in parem non*
habet poteſtatem, that is *praeciſiendi*; otherwiſe you
 muſt confeſs, *habet poteſtatem conſulendi*; Therefore
Bracton adds, *qui habet Socium habet Magiſtrum,* that

is a Teacher, not a Commander; and to make this yet more plain, he adds, *si Rex fuerit sine freno, id est sine lege*, If the King be without a bridle, that is, saith he, (lest you should mistake what he means by the bridle, and think he means force and arms) the Law, they ought to put this bridle unto him, that is to press him with this Law; and still to shew him his duty, even as we do both to King and people, saying, this is the Law, this should bridle you; but here is not a word of commanding, much less of forcing the King; not a word of superiority, nor yet simply of equality; And therefore I must say, *hoc argumentum nihil ad rhombum*: And these do abuse every Author.

So much the Bishop, and I think this answer will satisfy every reasonable man; And I add further, that it would be very strange that *Bracton* should say in this place that the King hath a *Superiour*, when he denyes it in several other places of his book, and presseth it with arguments that he hath not, saying, *Omnis quidem sub eo, & ipse sub nullo nisi tantum sub Deo*, All are under the King, and the King under none but God. *Rex non habet superiorem nisi Deum*, The King hath no superiour but God, *Nemo quidem de factis suis presumat disputare, multo fortius contra factum suum venire*, Let no man presume to dispute against the Kings actions, much less withstand his actions with force and arms, and rebel against him, fol. 6. *Ipse autem Rex non debet esse sub homine, sed sub Deo*, The King is under none but God, *Exercere Rex debet potestatem sicut Dei vicarius*

satius in terra & Minister, quia ea potestas solius Dei est.
 The King ought to exercise power, as the Vicar
 and Minister of God, because he receiveth his
 power from God only. Therefore they who would
 faine have *Bracton* say that the Law and the people
 are the Kings Superiours, would make him as un-
 certain as themselves, and do very much abuse that
 venerable Author; and no man can finde so much
 as *scintilla legis*, a spark of Law in all the Law books,
 that ever the People or Law were above the king,
 so as to punish him; and doubtless if there had been
 any such thing, the learned Lawyers would have
 reported it to posterity; And *Non usu valet argu-
 mentum.* But they all unanimously resolve and re-
 port the contrary.

Reader,
 I Would not have thee imagine, as some men
 through malice, or ignorance, do most impu-
 dently assert, that when we say, The King is abso-
 lute and above the Law, that thereby is intended;
 that the King is freed from, and hath power to act
 against Gods Laws, when he pleaseth. No, this is
 but their false glosse and interpretation; For, *non est
 potentia nisi ad bonum*, hability and power, is not
 but to good; There is no power but what is from
 God, and therefore no mortal man can have a pow-
 er to act against God; To sin, and break Gods com-
 mandements, is impotency, and weakness, no pow-
 er; For the Angels which are established in glory,

do far excel men in power, yet they cannot sin. The Law of God is above the King, and he is bound to God to keep it; yet neverthelesse he is an absolute King over men, because God hath given him the Supreme power over them, and hath given no power to men to correct him, if he transgresse: But God only whose Law only he can transgresse, can call the King to an account. *Hoc unum Rex potest facere, quod non potest injuste agere*, the King only is able, not to do unjustly, is a rule in Commonlaw, and the reason is, because the people do not give Laws to the King, but the King only giveth Laws to the people, as all our Statutes, and Perpetual experience hath taught us. Therefore how can the King offend against the Laws of the people, or be obnoxious to them, when they never gave him any Laws to keep, or transgresse? and then how can the people punish him, who never offended their Laws? Therefore the King must needs be absolute over the people, and only bound to God, not to the people; to keep those Laws, which God, not the people gave him; and as God is above the Laws, and may alter them at his pleasure, which he gave and set over the king, so is the King, above, and may alter at his pleasure, those laws which at his pleasure he gave & set over the people: still observing that he is free from all Laws, *quo ad conscientiam*, in respect of any coercion from the people, but not *quo ad obligationem*, in respect of obedience to God, by his obligation. Therefore well might Solomon counsel us to keep the Kings commandment, saying,

Eccles. 8. 2. I counsel thee to keep the Kings Commandment, and that in regard of the Oath of God. Be not hasty to go out of his sight, stand not in an evil thing, for he doth whatsoever he pleaseth. Where the word of a King is, there is power, and who may say unto him what dost thou? These words are the words of God, which King Solomon did speak by infusion of the Spirit; In which you may see that the King doth what he pleaseth. And we are commanded not to stand in an evil thing, that is according to *Ivinius* and *Tremel*: translation; *perturbatione & rebellione, que tibi malum allatura esset, ageret tecum arbitratus suo, sine jure, sine injuria.* We must not murmur, and rebel against the King, though he deal with us unjustly. He may be just, when we think he is unjust; "The Kings heart is in the hands of God, "the searcher of all hearts, as the Rivers of Water, "not in the hands of the people; Therefore God, "not the people, can turn it whether soever he will. *Prov. 21. 1.* King David was, *filius Dei, non populi*; The Son of God, not of the People, *Psalms 89. 26.* It was God who made him higher than the Kings of the Earth, verse 27. not the People. He was neither chosen of the People, nor exalted of the People; For I have exalted one chosen out of the people, saith God, verse 19. The exaltation was Gods, and the choice not of, but out of the people; "For I "have found David my Servant, with my holy oil "have I anointed him, saith God, verse 20: Kings are the Children of the most high, not of the people, *Psalms 82.* "Therefore who can say unto the "King

“King, what dost thou? If the people of England have power to depose and make Kings, Why are they usurpers, who by the power of the people destroy the lawfull King, as did *Richard* the third, and by the consent of the people, established himself in the Government? They are Kings, *de facto*, but not, *de jure*, as all our Books agree; For the people have not the Sovereignty, but the King. Surely the people of England thought so, when by act of Parliament they ordained that none should be capable to sit in Parliament, before they had Sworn it, *vide* 1 *Eliz.* 1. 5 *Eliz.* 1. 1 *Jac.* 1. And I am sure that the breaking of the Oath, can give the Parliament no new Authority. It is declared by the Lords and Commons in full Parliament (rot. Par. 42 E. 3. nu. 7. Lex & consuetudo Parliamenti. 4 Inst. 14.) upon demand made of them on the behalf of the King, that “they could not assent
 “to any thing in Parliament that tended to the
 “disherison of the King, and his Crown, whereun-
 “to they were Sworn.” And it is strange to think that the House of Commons, which is but the tail of a Parliament, should have that power, which both Lords and Commons had not. But since there can be no Parliament without the King, 4 Inst. 1, 2. 341. 356. We may conclude, that these men being Traytors, Rebels and Tyrants, will take upon them to do any thing.



Defensive War, against the King, is illegal, or the Great question (made by Rebels, with honest men no question) Whether the people for any cause, though the King act most wickedly, may take up arms against their Sovereign, or any other way by force or craft, call him in question for his actions; Resolved, and proved by the Law of God, the Law of Nations, the Law of Nature, the Laws of the Realm, by the rules of all Honesty, Equity, Conscience, Religion, and Piety; by the Example and Doctrine of our Saviour Christ, all the Prophets, Apostles, Fathers of the Church, and all pious Saints and holy Martyrs, That the people can have no cause either for Religion, or Laws, or what thing soever, to levy War against the King, much lesse to murder him, proved in Adam. The manner of the Government of the King, Gods Stewart, and Stewart, when he cometh described, The Bishops, Lords Prayer, and Common Prayer Book, must then be restored, with their excellencies now abused. He will lay down his life, before he will betray his trust, and give his account to any but God, as did our last great Stewart, his Father. The blessednesse of the people, when the King shall come and rule over them declared; his Majesty. The Christians duty towards their King laid open, and warranted by the Death and Sufferings of Christ, and multitudes of Christians. The madnesse of the people in casting of

the Government of a gracious King, and submitting to a Multitude of Tyrants; and the dreadfull events, if the Tyrants do not restore the King to his own again. The murder of the late King Charles, is proved to be most illegal; and how the Rebels use the liberty of the people, only as a Cloak for their wickednesse, and their Knavery discovered, in pretending the supreme power to be in the people, whereas they use it themselves, and so Tyrannize over us. The Laws of England described, and proved that our Sovereign Charles the 1. was unjustly killed, against the Common Law, Statute Law, and all other Laws of England.

WE have already clearly proved, that Kings are by Divine institution, that they have their power from the Heavens, and not from terrestrial men, and that their power is above the people and Laws; We are now come to see whether the people the Kings subjects have power to destroy and put assunder, that which God hath thus created and joyned together. It is a sound conclusion, which naturally and of necessity floweth from the premises, that they have not, and having shewed, 1. That God made the first King *Adam*, in Paradise. 2. That there he received his regal power from God, not from the people. And 3. That there he arbitrarily made Laws, according to his will, where he had reigned a Monarch for ever, as Divines hold, had not he transgressed. Let us now see what became of him after his transgression; for King *Adam* did transgress, and he must give an account

count of his *Stewardship*. But to whom must he give his account? To man he cannot, for the King hath no superior on earth. Therefore he must to God, who in the 19th. verse of Gen. cap. 2. challengeth his prerogative; *And the Lord God called unto Adam, and said unto him, Where art thou?* No sooner did Adam hear God call, but he presently gave an account of himself, saying, verse the 10. *I heard thy voyce in the garden, and I was afraid, because I was naked, and I hid my self.* Where note, That God taketh an account chiefly of the king for his subjects offences; The king is Gods Steward, and God will reckon with him, God sent him from Paradise, out of the garden of Eden, to till the ground; Therefore that he may make a good account, he must *Parcere subjectis & debellare superbos*, cherrish the flowers, and root up the weeds; He must be a nursing Father to his loyal subjects, but he must batter down the swelling pride of Traytors. The true *Protestant Religion* must flourish as the best flower in his Garden; But the *Anabaptists, Independents, Presbyterians, Papijts, Jesuits*, and other wicked *Señaries* must be pulled up as weeds, lest they overspred, and choak the good flower; They must be extirpated by the root whilest they are young, lest they grow up and seed, and their seed be sown up and down in the whole World. He must set the *Bishops* again in their natural soyl, which is now grown over with these weeds, and rubbish, That, *that stone which these new builders refused may become the head stone of the Corner*, and the

Bishops

Bishops Lands, which they did not refuse, must be given to the Church again. The *Common Prayer Book*, now rejected as fit for none, but the use of *Papists*, He must bring in, and make those *Papists* read it, who now reject it, as *Papery*, for no other cause, but that there is no *Popery* in it. He must turn the Horses, and other unclean beasts out of his *Sanctuary*, now made a *Stable*, [*St. Pauls, &c.*] and put in holy *Bishops*, and reverend *Pastors* in their room; And since our Saviour hath commanded it, He must make the *Lords Prayer* current amongst us; That our Ministers may leave off *piping* what they list, and *pipe* the true tune, which the Lord of life, the best *Musician* taught them: that all Gods people may *dance*; For how can we *dance* when the instrument is out of order, and the wrong tune is *piped*? Good God! what a superstitious and *Papistical* age do we live in? when we account it superstition and *Popery* to say the *Lords Prayer*, & the *Common Prayer*, the ordinary means of our salvation? O blessed *Jesus*! Hast not thou commanded us not to use vain repetitions; But when we pray, to pray thus, *Our Father, &c.*? Dost not thou know what we want better than our selves? and hast thou not prescribed us a set form of prayer to ask it with? And shall we cast thy prayer behind our backs, and presume to come before thee without it? are we wiser than the Lord of life, or is there any nearer way to Heaven, than that which he hath taught us? shall we present the Lord with our own *buses*, and trample on the *Manna* which he

hath prepared for us? Is there any other spirit to teach us to pray, than the Spirit of the Lord, which taught us in his Gospel? When we petition to any of our superiours on earth, then we premeditate, and cull out filed and curious words, worthy of his personage: But when we should pray to the Almighty, then any thing which lyeth uppermost is shot out at him, like water out of a squirt, and what pleaseth our foolish phantasies, that we pretend to be the Spirit of the Lord. O God arise, vindicate thy own cause; Let not the soul of thy Turtle Dove be given into the power of the wicked, For how is the Mother reviled by her Children? and it grieveth thy servants to see her stones lye in the dust. But, *rege venienti hostes fugierunt*, It is Gods Steward, otherwise called Stewart, with must remedy all this, He must turn our spears into pruning hooks, and our swords into plow-shares, and so consequently our sword-men into plow-men; The love of his Subjects must be the Magazine of his Artillery, and their Loyally, and obedience, must be their chiefest good and honour. O *fortunatos nimium sua si bona norint*, O happy multitude, if they did but know their *summum bonum*, their chiefest good; which is loyalty and due obedience to their Sovereign. For he will not break the Charters of their Corporations, nor invade their rights, and liberties. He will not distrain for excessive Taxes, nor impose great burdens on his Subjects. The Law shall be to him as the apple of his eye, and the true Protestant Religion, as his dearest heart.

Learn

Learning shall flourish, and the *Universities* shall not be destroyed. He will not murder the Prophets, nor massacre the Citizens before their own doors. He will not contrive plots with his *Impes*, and *Emissaries*, to catch honest men with their estate. Justice shall run down the streets like streams, and peace shall make the Land flow with milk and honey. Every man shall eat the fruits of his vineyard, under his own vines: and enjoy the presence of his family, with the absence of a Souldier. He will not build up his throne with blood, nor establish his royal state with lyes, and dissembling. Flatterers will he abandon from his Court, and those who keep other mens estates, will he banish from his Realm. But suppose that he should eat of the forbidden fruit, do what was right in his own eyes, and evil in the Lords, To whom shall this great *Steward* give an account? shall he give his account to the Inferiour servants of his Lord? That would be an audacious and wicked attempt of them. A high prejudice to the Lord, and a great dishonesty and disgrace to the *Steward* in his Office. For the Lord would be extremely offended. The Inferiour servants severely punished, for exacting an account which only belonged to their Lord; And the *Steward* would be dismissed of his *Stewardship* as dishonest, and unfaithful. Therefore every just and pious *Steward* will dye, before he will so much wrong his Lord and Master of his right, as to give an account of his *Stewardship* to them, to whom it doth not belong: and although they

they are so unjust and dishonest to require it; yet
 a He will first suffer himself to be murdered at his own door, as was Charles the I.

he will give them his a life, before he will be corrupted. For he is accountable to none but unto the Lord, who will require it as his due; For the Lord called

unto Adam, and said unto him, where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked, and I hid my self. But

what, is this all? Must the King give an account only of himself? No, he must answer for his subjects too. Of him to whom much is given, much shall

be required. For Adam said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. Where note, that the subject may cause the So-

veraign to sin, and the sin of the subjects often times pulleth down judgments on their Sovereigns head, as well as on their own, and the King must be their

Accomptant. Ever first sinued, But Adam must be first called in question. Yet he was a King, and therefore none must call him in question but God, who only was his Superiour. But when Adam

fell, did not his Sovereignty fall with him? No, Adam was a King after his fall, and had his Sovereignty confirmed to him by God for ever. For

Gen. 3. 16. And thy desire shall be to thy Husband, and he shall rule over thee, so that Adam did still retain his superiority. But was not this Sovereignty personally fixed in Adam, and so dyed with him?

No, God did declare it transmissible from Adam, to the first born. For Gen. 4. 7. God said to Cain the

the

the first born, speaking of his younger brother *Abel*,
sub te erit appetitus ejus, & dominaberis ei, Unto
 thee shall be his desire, and thou shalt rule over
 him.

So that from *Adam* it doth appear, 1. That
 Kings are ordained by God, not by the people.
 2. That God gave them their regal power. 3. That
 that power is above the laws. 4. That they have
 no Superiours but God. And 5. That God only
 hath power to call them in question, and punish
 them if they offend. For — *Crimine ab uno Dis-*
ce omnes: From that one great offence which *Adam*
 the King committed, and was not accountable,
 neither did he account with any, but with God,
 lea in all, that the King cannot commit any offence
 so great, as to give his Subjects just cause to call
 him in question, or to take up arms, and with force
 to resist him. Which I shall prove with luculent
 authorities, and pregnant examples, both human
 and divine.

I think it is received by all for a truth, That the
 King is *Pater Patriæ*, the Father of his Country,
Maritus Reip: the Husband of the Commonwealth,
 and *Dominus Subditorum*, the Master of his Subjects.
 I remember that *Roffensis de potestate Papæ*, ask-
 eth this Question, *An potestas Adami in filios ac ne-*
potes, adeoque omnes ubique homines, ex consensu filio-
rum, ac nepotum dependet, an à solo Deo ac natura
profluit? Whether the power of *Adam* over his
 Children and nephews, and so over all the men in
 the world, doth depend on their consent, or whe-
 ther

ther it doth not flow from God and Nature? I have already made it clear, that his power doth not depend on their will and consent, but is instituted by God and Nature. If so? then I ask this Question, Whether the sons of *Adam* have any power either from God or Nature, violently to resist and oppose the King their Father? Which Question, I conceive, may be as truly resolved, that they have not. For first, there is nothing so fairly written, and so deeply impress'd in Nature, as Obedience: You may see it in every creature; every brute beast will teach you the obedience due from children to their parents, and the sovereignty of the parents over their children. *Vipers* indeed will destroy their parent; but it is a monster in Nature, and therefore not imitable by any, but those of a *viperous* brood. Behold the natural love and obedience of the pious *Storks* towards their parents, who feed their feeble and impotent parents, when they are old, as they fed them being young: And lest Obedience should lose a reward, the *Aegyptians* so esteemed this bird, that they laid a great penalty on him that should kill it. You may read of many beasts and fowls, that with bloudie strokes will beat away and banish their young from them; But so great is the natural love & allegiance of their young, that (as if it had been high-treason for them so to doe) they will not so much as resist their parents, but flee from them; teaching every subject his true obedience towards his Sovereign, and that in this case only when the

Sovereign

Soveraign would unjustly punish him, it is most honourable, and the greatest argument of a valiant man, to run away. Would not it be a most hideous and detestable thing for a son to murder his own Father? Nay, suppose the Father should draw his sword at his Son, would that be a just ground for him presently to run in upon his Father and stab him? surely I think every mans nature will teach him to speak better things than these, and to be so far from approving it, that he will account nothing more horrible, and wortheie of so much punishment, *Pater quamvis legum contemptor, quamvis impius sit, tamen pater est. Patri vel matri nullo modo contradicere debemus, dicant, faciant, que volunt, saith Origenes,* We ought to contradict our Father or Mother by no means, let them say or doe what they please; for be they good or bad, they are our Father and Mother. But behold a greater than thy Father is here, It is thy King: whose Sword commandeth fear, whose Crown importeth honour, whose Scepter requireth obedience, whose Throne exacteth reverence, whose Person is sacred, his Function divine, and his Royal Charge calleth for all our prayers. *O quam te m: morem virgo & namque haud tibi vultus Mortalis, nec vox hominem sonat, O Dea certe!* O King, with what terms of honour shall I style thee? Is it lawfull to call thee a Man? The Almighty hath said, that ye are Gods, and I will not say that ye shall die like men. The radiant beams of your Countenance declare you more than mortal,

tal; For in the light of the Kings countenance there is life, saith Solomon, Prov. 16. 15. Neither is their voice like the voice of other men, For A divine Sentence is in the lips of the King, and his mouth transgresseth not in judgement, Prov. 16. 10. Therefore I will conclude, that the King is a sacred Deitie.

A day in his Courts, is better than a thousand, I had rather be a door-keeper in the house of the King, than be a Protector, &c. and reign in the tents of wicked Traytors. For the Kings Throne is established by righteousness and mercy, but Traytors reign by their Villanies, and raise themselves up by the blood

Psa. 72. 1. and downfall of their superiors. But God hath given his judgements to the King, and his righteousness unto the Kings son, and he will judge the people with righteousness, and the poor with judgement. Therefore kiss the son

Psa. 1. 12. lest he be angry, and ye perish from the way, when his wrath is kindled but a little, blessed are all they that are trusty and faithfull unto him. Ecclef. 8. 23. I counsel thee to keep the Kings commandment, and that in regard of the Oath of God; Be not hasty to go out of his sight: stand

not in an evil thing, for he doth whatsoever he pleaseth. Zecha. 9. 9. Rejoyce greatly, O daughter of Zion, shout O daughter of Jerusalem, behold thy King cometh unto thee, he is black, but comely, he is just, and will be a nursing father to the people, & his Queen shall be a nursing mother, For

For God hath made him our King; And our King cannot be made glad with our wickedness. But our lies and hypocrisie, grieve him to the heart. The King by Judgement shall establish the Land. It is abomination to Kings to commit wickednesse, neither is it for Kings to drink wine, Mercy and truth preserve the King, and his Throne is upholden by mercy. Therefore thrice happy would the people be, if they did not rebel against the Lords anointed, who is righteous and pious, For when the righteous are in authority, the people rejoyce, but when the wicked beareth rule, the people mourn. Rebellion is as the sin of Witchcraft; and Stubornnesse is as Iniquity, and Idolatry, and an evil man only seeketh Rebellion. Therefore a cruel Messenger shall be sent against him, For if ye rebel, ye shall be devoured. Therefore Rebel not against the Lord, nor the King. But when he cometh, salute him, Hail King; but not of the Jews, for you professe your selves Christians; Therefore learn of Christ obedience to the King. But suppose you were Jews, the Jews abound with reverence to their King, and loath to be so wicked, as to murder their King. For when Pilate said, Behold your King, shall I Crucify your King? They answered, We have no King but Cesar, accounting it a most barbarous and worse than Jewish act, for any people to crucifie their King, though

Rev. 1.6.

Hos. 7.3.

Prov. 29.

4.

Prov. 16.

12.

Prov 31.

4.

Prov. 29.

2.

1 Sam.

15. 23.

Prov. 17.

11.

Isa. 1. 29.

Josh. 22.

19.

Mark 8.

18.

John 19.

15.

Mat. 21.
38.

though in a way of publique justice. Therefore even of the *Jews* let *Christians* learn their duty to their King, and rejoyce at his coming, as the *Bride* doth, at the approach of the *Bridegroom*. The *Husbandmen* indeed, in the *Gospel*, killed the servants, and when the son came to demand the fruits of his *Fathers Vineyard*, they conspired against him, and said, *This is the Heir, come let us kill him, and the Inheritance shall be ours.* But they were wicked, and their Judgement and doom was, miserably to be destroyed, to have their *Vineyard* taken from them, and to be let out to others who would yield better obedience, and render the fruits in their seasons: Therefore let all men take heed, that they doe not perish in the gain saying of *Core*, and with those wicked *Idolaters*, *Isa. 8. 21.* *Curse their King and their God, and look upwards.* Whose reward is *Hell*, where the *Devil* shall curb them, and rule over them forever, because they would not let their King whom *God* placed over them be, as in truth he was and is, their only lawfull *Soveraign*.

It is so well known to every one who knoweth any thing, how the *Heathens* did honour their *Kings* as *Gods*, not onely when they were dead, but also whilst they were living, that it would not only be
 losse

losse of inke and paper ; but also expence of time,
 which is better, to relate the particulars. But
 (*pudet bene*) their obedience and allegiance may
 shame, aswell as be a pattern to the Christians of
 our age, who wander so far from the path their
 Lord and Master went in. And if any one be desi-
 rous to know how God hath alwayes esteemed of
 Kings, and with what reverence Gods people have
 alwayes obeyed them, I refer him to the Bible;
 Where (I may with confidence speak it) there is
 no duty more commanded, and prest upon the
 people, than obedience, and no sin so much punished
 as Treason and Rebellion. And the chiefeest end
 of their obedience to the King, is not only for God
 his glory, and the Kings honour, but also for their
 own good, praise, and profit. For, for this cause
 did the Apostle exhort the people, to pray for
 Kings, and all that are in authority, *That we may*
lead a quiet and peaceable life, for this is good and ac-
ceptable in the sight of God our Saviour, 1 Tim. 2. 2.
O Melitæe, Deus not in hac otia fecit. Virgil could tell
 that the welfare of the King brought Tranquillity,
 and Peace upon the Land, and therefore he calleth
 him a God; Nay, he will therefore honour him as
 a God, *Namque erit ille mihi semper Deus*, saith he;
 And I fear his allegiance and due obedience will
 rise in Judgement, to condemn many who profess
 themselves Christians; yet by their actions are
 worse than Infidels, who *Judas* like pretend loyalty
 to their Sovereign, whilst they plot and contrive
 with a *kiss* to betray him; But *Judas* hanged him-
 self,

self, and if these men do not hang themselves, It is a great mercy beyond their deserts, if some body else do not do it for them, before they live out half their dayes. For in the fifth Commandment, which as Divines hold is most obliging, We are commanded to honour our Father and Mother (by which words are meant Kings, Princes, and other Magistrates,) That our dayes may be long upon the Land which the Lord our God giveth us, which is the first Commandment with promise, as St. Paul observes, Ephes. 6. 2. But this promise is not absolute, It is upon this condition, that we honour and obey our Sovereign, and if we do not perform our parts, God is not tyed to perform his. If we break his Commandments, he may well break his promise, which was made only on that condition that we should obey, and if we had loved him we should have kept his Commandments; But whosoever breaketh one of them, it were better for him that a milstone were hanged about his neck, and that he were drowned in the depth of the Sea. Therefore he who getteth a kingdom by the breach of Gods Commandments, hath no cause to bragg of his gettings; For what will it profit a man to lose his own soul, and to gain the whole world?

Let every one be subject unto the higher powers; For there is no power but of God; The powers that be are ordained of God; Whosoever therefore resisteth the power, resisteth the Ordinance of God, and they that resist shall receive damnation, saith St. Paul, Rom. 13. 1. Behold here, the duty of a Subject, and the reward

of a Rebel. There is no power but of God, saith the Text; Therefore he that resisteth the King, resisteth the Ordinance of God, for which he shall receive damnation. What then? if an unjust King robb us of all we have, ravish our wives before our eyes, dash out our Childrens brains against the wall, set up Idolls, and command us to worship them? May we not resist him? *Nonne oportet Deo magis obedire, quam hominibus?* Ought we not to obey God rather than man? I answer, That ye ought to obey God, rather than man; Yet may you not with violence resist your King. We must not do evil, that good might come thereon. God hath in many places commanded us to obey, and pray even for the worst of Kings. Yet you cannot finde so much as a spark of warranty, for any subject, either Magistrate or private man, to rise against his Sovereign, in the whole Bible, or to call him to an account for any of his actions; God hath reserved that to himself, as his own peculiar prerogative, *Magistratus de privatis, Principes de Magistratibus, Deum de Principibus judicare*, saith M. Aurelius, Magistrates are to judge private men, Kings are to judge Magistrates, but none are to judge Kings but God. The only means which subjects have to reform Kingdoms, is that which the Apostle prescribeth, 1 Tim. 2. 1. Let prayers, saith he, and supplications be made for Kings, and all that are in authority, that we may lead a Godly life. Prayers must be the only weapons of Subjects against their Kings; Let them look into their own breasts, and reform their own hearts,

which many times are the only causes of a Judgement on the Nation ; Let them amend their own lives, and with fervent supplications implore him, (who hath the Kings heart in his hand, and turneth it whithersoever he will) to reform the King according to his desire. *Christiani hominis esse patienter ferre potius, quicquid injuriarum ac molestiarum infertur, quam ut adigi se sinat ad peccandum contra Deum,* It is the part of a Christian, rather to suffer patiently what injury or persecution soever is laid upon him, than to offend God, saith *Stephanus Szegedinus*, *Interea tamen non est illicitum, si quis vim injustam, vel avertere, vel fugere, vel aliquosque mitigare possit, modo id fiat rationibus haud illicitis; Quod si id fieri non potest, Cavebit Christianus, ne illatam vim contrariâ violentiâ retundere conetur, sed tolerabit potius omnia, nec de vindicando se cogitabit, sed vindictam justo Judici permittet,* saith the same Author ; Yet it is not unlawfull if a man can, to avert an unlawfull violence, to flie from it, or otherwise mitigate it, so he doth not doe it by unlawful means ; But if he cannot do it by lawful means, a Christian will take heed, and not endeavour to repell an unjust violence offered, with an unjust force : No, he will rather suffer all things first ; neither will he so much as think of revenge, but will leave that to God, the just Judge, to whom vengeance belongeth. *O vocem verè Christianam !* O speech most worthy of a Christian. If *Herod* be wroth, and send forth, and slay all the Children that are in *Betlehem*, and in all the coasts thereof, so that there be lamentation,

tion, and weeping, and great mourning, Rachel weeping for her children and will not be comforted, because they are not; yet will he flie into Egypt with our Saviour, and stay there until Herod be dead, rather than he will rebell against his Sovereign, resist Gods Ordinance, & so damn his own soul. It Saul send messengers to bring him up to him in the bed that he may slay him, or pursue him with 3000. chosen men of Israel, yet will not he put forth his hand against his Sovereign, for he is the Lords anointed: Nay if it be in his power, and he is counselled to kill him, yet with holy David he will cry out, *The Lord forbid that I should doe this thing unto my master, the Lords anointed, to stretch forth my hand against him, seeing he is the anointed of the Lord.* His heart will smite him if he cut off his skirts, but he will suffer all things before he will cut off his Kings head; for who can do that and be guilt-

less? If the King persecute him in this City, he will flie into another. Hee hath learned

Mat. 10. 23

of his Master to be subject to his Sovereign, not only for wrath, but also

Rom. 13. 5.

for conscience sake. He is good, and the rulers are not a terror to him. The evil and wicked will murder their Sovereign, for fear his justice should reward them with death, according to their deserts; But he will not like those filthy dreamers, speak evil of dignities, and despise Dominion, his tears are his arms, and patience his revenger.

Jude 1. 8, 10.

11. 2 Pet. 2.

10, 11.

— *Levius fit patientia, Quicquid cor* Hor. Ode 14.

rigi est nefas: Though it be unlawfull for him to gather Soldiers with force & arms to correct, and take his Sovereign from his evil Counsellors, yet patience shall both assist, and give him the victory.

Ambrosius in
Orat. contra
Auxen. Tom 5.

St. Ambrose and he are alwaies in one tune, saying, *I have not learned to resist, but I can grieve, and weep, and sigh, and against the weapons of the Soldiers, and the Gothes, my tears and my prayers are my weapons: otherwise, neither ought I, neither can I resist.*

2 Kings 6 32. If the King saith, *God do so, and more also to me, if the head of this fellow shall stand on him this day,* and likewise send a Messenger to cut it off: yet, with *Elisaa*, he will only shut the door against him, and offer no other violence, though it lie in his power. If a multitude come out with swords and staves against him, lay hold on him, and lead him away to the Rulers who condemn him, and deliver him to the wicked soldiers to be crucified; yet in imitation of his Lord and Master, he will say nothing, rather than revile them; though they spit upon him, he will meekly wipe it off; If they crown him with thorns, hee will patiently suffer it; If they give him Vinegar mingled with gall to drink, hee will tast it; If they crucifie him, he will voluntarily spread forth his humble hands to be nailed on the Crosse, and will not resist the higher Powers, for the Lords sake. If they saw him in pieces, he will remember that *Esaias* suffered the same punishment. If they cast him into a Dungeon, so was *Jeremiah* the Prophet. *Solamen miseris socios habuisse Doloris.*

There

There is nothing so comfortable as to have companions in misery. If he be cast in to Lions, so was *Daniel*. If he be thrown into a fiery Furnace, so were the *three Children*. If he be thrust through the Temples, so was *Amos*. If he be slain in the porch of the Temple, so was *Zacharias*. If he be cast into the Sea, so was *Jonas*. If he be killed with the Sword, so was *Urias* the Prophet. If his head be cut off, so was *John Baptists*. If he be fastned to the Crosse, with his head downwards, so was *St. Peter*. If he be crucified, so was *St. Andrew*. If he be murdered with the Sword, so was *St. James*, the son of *Zebedæus*. If he be thrown into a tun of boiling oil, so was *St. John* the Evangelist. If he be beaten to death with clubs, so was *St. Bartholomew*. If he be slain with a Dart, or Javelin, so was *St. Thomas*. If he be beheaded, so was *St. Matthew*. If he be crucified, so was *St. Simon*. If he be slain, so was *St. Jude*. If he be put upon a pinnacle of the Temple, thrown down, and after his fall, having breath, be knockt on the head, with fullers clubs, and brained, so was *St. James* the son of *Alpheus*. If he be first stoned, and then beheaded, so was *St. Mathias*. If his head be cut off, so was *St. Pauls*. If he be burned to ashes, by furious Idolaters, so was *St. Mark*. There is no punishment so dreadfull to his body, that shall cause his soul to break Gods ordinance, to lift up his hand against his King, and so bring damnation to his own soul. *Occidi licet, occidere non licet*, It is honourable to be martyred an innocent Subject, But it is infamy to live a victorious Rebel.

Preces & Lacrima sunt arma Ecclesiae, Church-men must use no other weapons against their Sovereign, than prayers and teares. *He that useth the Sword, shall perish by the Sword*, and he that fighteth against his King, fighteth against God. For they have not rejected thee, but they have rejected me. saith God, that I should not reign over them: 1 Sam. 8. 7. And if God doth not rule over them, then the Devil, who goeth to and fro in the earth, and walketh up and down in it, will puff up the heart of every sectarie, with the Pride of ruling, and ever the prevailing faction, will set up an Idol to worship, untill Satan doth make another faction stronger than that, and then down goeth the former Idol, and the Idolaters with it, and up starteth another, altogether as wicked and uncertain as the other.

Christ never taught it, neither did ever any of the Prophets or Apostles, by their doctrine or example, give the least liberty that could be, to any Subjects to levy war against their *Sovereign*: But have forbid it, as a most detestable wickednesse, both by their Doctrine, Precepts, Perswasions, Arguments, Commands and Examples; most of them suffering themselves to be most cruelly tortured, and ignominiously murdered, before they would resist the higher powers; Nay, they have forbidden all evil words or thoughts against them, commanding and instructing the people to pray even for the worst of Tyrants. What Tyrant more savage and cruel than *Nebuchadnezzar*? Yet with what earnest expressions did the Prophet *Jeremiah* exhort the people

people to obey him, threatening them with utter destruction for their Rebellion? What Tyrant more bloody than Nero? that Monster to the world, and idolatrous Persecutor? Yet *St. Paul* bids the *Romans* obey and serve him for Conscience sake. *Saul* commanded the *Amalekite* to kill him, who when he had performed the Kings command, brought word thereof to *David*, which when *David* heard, although *Saul* was a wicked King, He said to the *Amalekite*, *Wast not thou afraid to stretch forth thine hand to destroy the Lords anointed?* and commanded him to be slain for his pains, and said, *thy blood be upon thy head, for thy mouth hath testified against thee, saying, I have slain the Lords anointed,* 2 Sam. 1 16.

Innumerable are the precepts of loyal obedience, to which for brevity sake, I refer you to the Bible, which is an *Iliad* of such examples. Could not our Saviour have had more than twelve Legions of Angles, to have repelled the fury of his persecutors? But he was so far from resisting, that he bid *Peter*, who had drawn his Sword, put it into his place, and moreover told him, that they that use the Sword, shall perish with the Sword. Could not *David* have cut off *Sauls* head, when he cut off the lap of his Garment? Yet his heart did smite him, and he was not able to perpetrate so great a sin. How many glorious Martyrs, both antient and modern, as those in *Queen Maries* daies, have been burnt alive, racked and torn in pieces, yet never would resist any of their persecutors? How dare the men then of our age, blaspheme God, even in their

their pulpits? teaching the people to rebell, and making God the Author of all their villanies, telling the multitude, It is Gods cause, even when they are acting the most damnable works of the Devil. How justly may they expect the punishment of *Sodom* and *Gomorrhah*, the plagues of *Egypt*, and all the Curses in Hell to fall upon them and their posteritie for ever? If they have any special command from God, or be immediately inspired of him to kill their King, then may they be justified, as in the cases of *Eglon*, *Zimri*, *Jehu*, &c. who did nothing but what was just, when they killed the Lords anointed, because they had Gods will to be their Commander, and no man can sin in performing Gods will: For, sin is nothing but an obliquitie from Gods will. But when they know that it is Gods will, to honour and obey their Sovereign, yet notwithstanding trample him in the dirt; What Judgement can they expect but that of their Master *Lucifer*, to be chained in everlasting Hell fire?

Qui disputat de potestate Principis, utrum bene fecerit, est infamis, saith *Marginista*. He which disputeth of the Kings power, or whether he doth well or no, deserveth the most infamous punishment. For, *Tibi soli peccavi*, against thee, thee only have I sinned and done this evil, O Lord, saith holy *David*, when he committed adultery, and, *Psal. 51. 4.* Murther, as if he should have said, I am a King, and therefore cannot be brought to the bar of Justice by men; They can give me no Laws to bind me, there-
fore

fore I cannot offend them. 2 Sam. 12. 7. But against thee, thee only, O Lord have I sinned, and done this evil, against thee, who didst raise me out of the dust, and liftedst me needy out of the dung-hill, and didst anoint me King over Israel, and deliveredst me out of the hand of Saul, and gavest me my Masters house, and my Masters wives into my bosome, and gavest me the house of Israel & Judah, & if that had been too little, thou wouldst moreover have given unto me such and such things. Against thee, who hast made me Judge over all, and loaded me with so many prerogatives above my brethren, have I sinned, and for the Judge to offend makes the offence so much the more grievous. The people did not call David in question for his wicked acts, but only God. *Deus suam omnem in reges auctoritatem contulit, calum sibi retinuit, terram agendam, ferendamque pro libito tradidit.* All the whole Heavens are the Lords, the Earth hath he given to Kings, to dispose of as they please. Therefore saith Solomon, Prov. 30. 31. *A King is he against whom there is no rising up.* And therefore Job might well ask that question, 34. 18. "Is it fit to say to a King, thou art wicked, and to Princes, ye are ungodly? For presumptuous are they, and self-willed, who are not afraid to speak evil of dignities, 2 Pet. 10. *Render to Cesar, the things that are Cessars,* Mark 12. 17. *Render therefore to all their dues, Tribute to whom Tribute is due, Custome to whom Custome, Fear to whom Fear, Honour to whom Honour.* For Rulers are not a Terroure to good works, but to the evil; wilt thou

" thou then not be afraid of the power? Do that
 " which is good, and thou shalt have praise of the
 " same: For he is the Minister of God, to thee for
 " good. But if thou do that which is evil, be
 " afraid; for he beareth not the sword in vain; for
 " he is the Minister of God, a Revenger to execute
 " wrath upon him that doth evil. Wherefore ye
 " must needs be subject, not only for wrath, but
 " also for Conscience sake; For, for this cause pay
 " you Tribute also. For they are Gods Ministers,
 " attending continually upon this very thing, *Rom.*
 " 13. Submit your self to every Ordinance of man
 " for the Lords sake, whether it be to the King as
 " Supreme, or unto Governours, as unto them that
 " are sent by him, for the punishment of evil doers,
 " and for the praise of them that do well; for so is
 " the will of God, that with well-doing, you may
 " put to silence the ignorance of foolish men, As
 " free, and not using your liberty for a Cloak of
 " maliciousnes, but as the servant of God. Ho-
 " nour all men, love the brother-hood; Fear God,
 " honour the King.

We are commanded to obey the King, whether
 he be good or evil, *Propter Deum*, for the Lords
 sake; Not only because it is the will of the King,
 but because it is the will of God, that we should
 do so, he hath commanded it, and therefore for
 his sake we must do it; If we resist the King, we
 resist God, and he that resisteth God, shall receive
 damnation. For when we pretend that we are *free*
born Subjects, that the Kings commands intrench
 upon

upon our liberty, and that for the freedom of our liberties, we may rebel against him, This is to make *Liberty* a *Cloak* to cover our maliciousness, and wicked designs against the King, Which is forbidden by the Apostle; for not to serve the King is bondage, and to rise up against him to preserve and keep our liberties, is to enslave our selves to the Devil, and to make us his servants to perform all wicked actions; For we must needs be Subject to the Kings precepts, not only for wrath, but also for Conscience sake. *Et si plures sunt quos corrigit timor, tamen meliores sunt quos ducit amor*; Although they be most whom fear makes obedient; Yet they are best who out of true love obey their Sovereign. We must not obey the King only, that we may avoid giving of him offence, and so not incurr punishment; But it is a duty laid upon our Consciences so to do, and if we love God, we must love as faithful Servants to be obedient unto the King, not as eye servants, who only do their duty when their Master looketh over them; But all our actions, either publick or private, must savour of obedience to him, For he is our Master, and we are his Servants, and the *Servant is not greater than his Master*, but ought alwayes to be diligent in his Masters service. And although the King do recompense good with evil, and punish them who like faithful Servants have not deserved it, Yet they being good, even in their sufferings shall receive praise from the power, as did our *Saviour* and the *Apostles*, when they were most wickedly murdered.

For

For do we not until this day praise and honour their *Martyrdom*? Although the power which destroyed them, did not give them praise; yet by their obedience, and patience in their unjust punishments, did they receive a Crown of everlasting glory, and renown from God and men. Who can sufficiently celebrate the fame of those worthy *Martyrs*, who unjustly suffered for Religion, under the Government of *Queen Mary*? Have not they by their unjust punishments received greater rewards of praise, than if they had unjustly rebelled? Surely yea, for if they had rebelled, although it was to save their Religion, their *Epitaphs* would have been *Rebels* and *Traytors*, instead of pious and Godly *Martyrs*. The wicked only are afraid of the Kings power and punishments, to whom he is a Terrour; But a conscience voyd of offence towards God and towards man, maketh the courage of the righteous like Lyons, to contemne all earthly misery.

— *Hic Murus abeneus esto*
Nil conscire sibi, nulla pallescere culpa,

Be this a wall of Brass, to have within
 No black accuser, barbour no pale sin.

Non est fas Christianis, armis, ac vi, tueri se adversus impetum persecutorum, saith *Cyprian*, *Epist. 1.* It is not lawfull for Christians by violence to defend themselves against Persecutors; Therefore surely they

they ought not to murther their King, and again Cyprian, Epist. 56. *Incumbamus gemitibus assiduis, & deprecationibus crebris, hæc enim sunt munimenta spiritualia, & tela divina quæ protegent;* Let us apply our selves to daily sighes, and continual prayers, for these are the spiritual bulwarks, and divine weapons, with which Christians should only fight, These, not guns and swords, will only defend us. Ambrosius *adversus reginæ (Justinæ Arianae) furorē, non se manu defensabat, aut telo, sed jejuniis, continuatisque vigiliis sub altari positus,* Ruffinus li. 2. c. 6. Ambrose did not defend himself against the fury of the Queen, by the force of the hand, and of the sword, but by fastings, continual watchings and prayers; And shall we offend our gracious Sovereign, with clubbs and axes? Who by his sufferings shewed us the example of a true Christian, whiles we like Jews triumph in his murther, crying out, crucify him, crucify him. Tertulian *Apolog. c. 37.* saith expressly, that the Christians might for strength and number have defended themselves against their Persecutors, but thought it unlawful; Yet we, because by our wicked plots and devices, we have got a numberless company, of those who like our selves, will do any thing for gain, think it a sin, if we do not perform any wickedness, which our power will assist us to effect.

[Sen. Medea.]

*Tremenda cælo pariter, ac terris mala.
Mens intus agitat, vulnera, & cadem, & vagum
Fumus per artus. levia memoravi nimis;
Hæc virgo feci.*

Homi-

Homicides, Parricides, Mauſlaughters, murthers, oppreſſions, deceits, extortions, briberies, and ſuch like offences, we committed in our youthful years, when the Goſpel was firſt planted in England, but now we are become great proficient in Chriſtiani-ty, we are now high, and mighty Chriſtians, not fit to be fed with milk, as babes and ſucklings, but with the blood of Kings, Regicides are our paſſe-times, and to murder the King, is holden to be one of the chiefeſt Principles, and proofs of a ſound Chriſtian: whole Nations gather together, and make a Covenant, to murder their Kings, which they hold to be as ſacred, and as beneficial, as the old or new covenant in the Bible; but, *Quæ ſcelere pænia eſt, ſcelere rumpetur fides*, That Covenant and truſt which is made by wickedneſs, by wickedneſs may be broken, which doth moſt evidently appear in the tranſactions of the Engliſh and Scotiſh Rebels; For they moſt wickedly ſwore, and made a Covenant againſt the King, like thoſe Traitors of whom King David complained, Pſal. 102. 8. And after they had murdered the King, then they ſwore, and made Covenants one partie againſt another, ſo that, like thoſe wicked men in Hoſea 4. 2. by ſwear-*ing, and lying, and killing, and ſtealing, and committing adultery, they break out, blood toucheth blood, be-
cause there is no truth, nor mercy, nor knowledge of God
in the land; verifying the Proverb of King Solomon,
Prov. 26. 27. Who ſo diggeth a pit, ſhall fall therein;
and he that rolleth a ſtone, it will return upon him: For
Rebellion, by which they murdered the King, is*
returned

returned upon them, and they now rebell one against the other : so that we may truly say, *their own iniquities have taken the wicked themselves*, Prov. 5. 22. and they perish by the devices and imaginations of their own hearts ; fulfilling the Scripture, Prov. 11. 21. *Though hand joyn in band, the wicked shall not be unpunished, but the seed of the righteous shall be delivered.* For notwithstanding all the wicked plots, and inventions of the bloody Rebels, yet is our King C. 2. the seed of our most righteous Sovereign whom they destroyed, delivered out of their hands, as the bird out of the nets and snares of the fowler, or as the innocent Hart, out of the mouthes of the bloody hounds, Whilest they rage and are madd one against the other. O the goodness and providence of the Almighty God !

Where the word of a King is, there is power, and who may say unto him, what dost thou ? Eccles. 8. 2, 3, 4. *The fear of a King, is as the roaring of a Lion, who so provoketh him to anger, sinneth against his own soul,* Prov. 20. 2. What sins then are we guilty of, who not only provoke our King to anger, but quench his anger with his own blood ? St. Peter teacheth us another lesson, which you cannot hear too often, i Pet. 2. 13, 17. *Submit your selves to every ordinance of man for the Lords sake, whether it be to the King as supreme, or unto Governours, as unto them who are sent by him, for the punishment of evil doers, and for the praise of them that do well, for so is the will of God. Honour all men, love the Brotherhood, Fear God, and honour the King.*

And to see the Civil Law, and the Divine Law go hand in hand, harmoniously agreeing, and consenting, to lead a loyal subject into due obedience, and allegiance to his Sovereign, is no less delightful to the Royalist, than envied by the Rebels, which Barclay doth out of the best Civil Lawyers, sum up together, cap. 14. saying, *Principem ex certa scientia, supra jus, extra jus, & contra jus, omnia posse. Et esse crimen sacrilegii instar, disputare de potestate Principis. Et Principem esse legem animatam in terris. Et Principem solum posse condere statuta; licet humanum sit, quod consilio Procerum utatur. Denique Principem posse tollere leges positivas, quia illis non subicitur, sed illa sibi. Et Deum Principi leges subiecisse, & nullam Legem ejus Celsitudini imponi posse. Et licet de jure aliquid non valeat, si tamen Princeps de facto mandat servari, perinde est, ac si de jure valeret, quoad subditos. Et solum Principem soli Deo habere de peccato reddere rationem, & soli Cælo debere innocentia rationem. Et temerarium esse velle Majestatem regiam, ullis terminis limitare. Et Principem re vera esse solutum Legibus.* The Latine is so elegant, that I will not cloath it in English raggs. None but blind Sodomites who grope for the wall at noon day, will not here see the door which openeth to obedience, and go in; concluding, That the King is free from the Laws, and cannot be limited by any humane invention; may do what he please, & if he be more a Tyrant than Phalaris, or Nerone Neronior, degenerate from all humanity, and prove a Wolf to his People; Yet by the Law of God, by the Law of Nations, by the Law of Nature,

ture, by the Law of the Land, by the example of all Saints, by the rule of Honesty, and by all equitable considerations, It is not lawful for his Subjects, nor any man, or any degree, or sort of men within his Dominions, upon this pretence of Tyranny, to rebel against their Sovereign. For if any cause should be allowed to be just for the Subjects to rebel, then that cause would alwayes be alleged by the Rebels, though in truth they had no such cause at all; For whom one man and his Company did esteem a good, Pious, and Religious Prince, another party would proclaim him wicked, Tyrannical, and Idolatrous; And who shall be judge between them, but the sword? and then *Excessit medicina modum*, The remedy would be worse than the disease. For it is an undoubted truth, that Subjects did never depose their Prince, although he was a Tyrant, But that a multitude of Tyrants, far worse than they pretended their Prince to be, did rise up in his room. By the cutting off the head of one snake, twenty snakes grow in the same place; Therefore it is not profitable as well as not lawfull for subjects to resist their King. For hear what Bodine saith, *O how many Tyrants should there be*, If it should be lawfull for subjects to kill their Sovereigns though Tyrants? How many good and innocent Princes should as Tyrants perish, by the conspiracy of their subjects against them; he that should of his subjects exact subsidies, should be then (as the vulgar people account him) a Tyrant. He that should rule and command contrary to the good liking of the

people should be a Tyrant. He that should keep strong guards and garrisons, for the safety of his person, should be Tyrant. He that should put to death Traytors and Conspirators against his State, should be also counted a Tyrant; And indeed how should good Princes be assured of their lives, if under the colour of Tyranny they might be slain of their subjects by whom they ought to be defended? Then what madness is that Nation intoxicated with, who throw down a pious, good, and religious Prince, to promote a multitude of lawless Tyrants, whose little finger is heavier than the whole loynes of their Lawful native Sovereign?

The King, as I said, is the *Husband* of the Commonwealth; and the Wife is not greater than her Husband, because she had once power to chuse whom she would, and because the man could not have been her Husband, without her consent. It is no argument that she hath power to turn away her Husband, because she made him her Husband. No, it is God who giveth the Marital power; he gave her the Husband, and gave him power over her, so that she cannot turn him from her, though he prove never so wicked. So though the people chuse them a King, and are the cause, *sine qua non*, yet it is God who is the author of his royal power; And the people can no more dethrone him, and elect another, than the wife can her Husband. And it is as good an argument, to hold that the wife hath power to put away her Husband, and chuse another,

another, because she made him her Husband; A^s it is that the people may cast off their obedience to their Sovereign, and set up another, because they made him their King. The *Cardinals* make the *Pope*, and the *Clerks* the *Bishop*; but it would be a strange thing to them, if one should tell them, that therefore the *Cardinals* and *Clerks* might degrade them, when they pleased. Suppose the *Souldiers* should chuse them a *General*, would not the *General* think it strange Logick, to argue, that therefore the *Soldiers* might turn him out of his office when they pleased? Indeed, where the superior makes an inferior officer, he may deject him at his pleasure. As in a *Prineipality* (which is nothing else but an *Aristocracy* or *Democracy*) where the people create a *Magistrate* to rule so long as they please, they may turn him out at their will, because they alwaies retain a power of Constituting, and rejecting him when they think fit. So the King may turn out *Parliaments* when he will, because they depend upon him, and their power is inferior to his. But when the woman hath taken a Husband, when the Commonwealth is married and subjected to a King, then the Commonwealth hath no power, but all her power is transmitted to her Husband the King. For, *Omnia quæ sunt uxoris sunt ipsius viri, non habet uxor potestatem sui, sed vir*, All that the wife hath is the husbands, and the wife hath not power over her self, but the husband. The people by their election, denude themselves of all their power, and transfer it to the King, so that he is the only fountain

tain, from whence they draw every drop of power they have. As when *Valentinian* was desired of his people to admit of a consort in his Empire, he answered them, *In eorum fuisse potestate priusquam eum ad imperium vocarent, id non facere, jam vero vocato imperatore eos non posse, nec ab eo impetrare quod nefas crederet illis concedere*, That before they had elected him, it was in their power, either to elect him, or another, but now he being elected, they had no such power, neither ought they for to ask that, which he thought not fit to grant them. It is a prejudice to a royal mind, to be compelled to any thing, compulsion diminisheth the worth of a voluntary goodness. It is against the nature of *Royalty* to be restrained, which makes Kings say, *Licet Legibus soluti sumus, attamen legibus vivimus*, Though no man hath power to compel us to live according to the Laws, Yet we will. For *Decet tanta Majestati eas servare leges quibus ipse solutus esse videtur*, It is the part of a royal Prince, nay very decent and becoming so great Majesty, voluntarily to observe those Laws from which he is free.

(Decorum

German. ——— *Nihil ut verum fatear, magis esse vates. Aut regale puto, quam legis jure solutum, Sponte tamen legi sese supponere regem.*

But if our Prince should not rule his life according to the Laws, yet it is our duties so to do, and we are commanded to obey him, and acknowledge him

him our King, though he be never so wicked; For we are his Servants; Nay, his Servants by birth, and therefore enjoyned by a command to serve him, 1 Pet. 2. 18. *Servants be subject to your Masters, with all fear, not only to the good and gentle, But also to the froward. For this is thanks worthy, if a man for Conscience toward God indure grief, suffering wrongfully.* *Nullus nascitur liber ab imperio;* No man is born exempted from the subjection of Government. Our Saviour himself, as man, was not free from this; for he was subject to his Father and Mother, Luke 2. 51. and also to the King, though he is the King of Kings, and all earthly Kings are only dependent upon God and Christ, whose vicegerents they are. I admire with what impudence our *terre filii*, these screeching Oules, the men of our pale-face'd times, can blasphemously give the Almighty the lye, and say, *per nos reges regnant*, by us Kings reign, we give Kings, and take them away, When God plainly telleth them and all the world, *per me Reges regnant*, By me Kings reign, I give Kings and take them away; and doubtless these Quack-salvers have as great authority and warrant from the Scripture to say, By us the Sun ruleth the day, and the Moon the night, and we gave the heavens and the earth their being, as they have to maintain this their detestable opinion, viz. that the Kings power is radically in the people, and derived from them to him; For *nemo est Dominus suæ vitæ*, no man hath power over his own life, and therefore none can give that to another, which he

hath not in himself; God only hath power over life, and death, and he hath given this power to Kings, as he hath evidently declared in his holy writ; And I am sure, God who hath said that by him Kings reign, is true, *Rom. 3. 4.* And every man who saith the contrary is a Lyar. Then if God only instituted, and gave Kings, God can only take them away; For *Eodem modo quo quid constituitur, dissolvitur*, Things are dissolved as they are contracted; Therefore every man should say with the French Bishop, mentioned in *Greog. Turon. Hist. 4. lib. 5.* *Si quis de nobis, O Rex, Justitia tramites transcendere voluerit, a te corripi potest, si tu vero excesseris, quis te corripiet? loquimur enim tibi, sed si volueris, audis, si autem nolueris, quis te damnabit, nisi qui se pronuntiavit esse justitiam?* If any of us offend the King, thou mayest correct us, but if thou shalt exceed, who shall correct thee? we may speak unto thee, and if thou wilt thou mayest hear us, But if thou wilt not, none can condemn thee, but he who is Justice it self; Therefore every one should endeavour to be that true obedient described by St. Bernard, *Verus Obediens, non attendit quale sit quod precipitur, hoc solo contentus, quia precipitur*, He that is truly obedient, regardeth not what is commanded, being content only with this, that it is commanded. We should be as diligent to obey, and preserve our King, as the apple our eye, and take asmuch delight in him, as we do in the light, for he is worth ten thousand of us; Therefore the Israelites would not let David their King adventure

ture himself in the war against his rebellious Son, and their reason was, *Thou art worth ten thousand of us*, so in the war against the Philistines, They swear, *Thou shalt no more go out with us*, because they esteemed him as the light of the Kingdom, and say, 2 Sam. 18.31. *That thou quench not the light of Israel*; if he should miscarry, they accounted themselves to be but in darkeness; And if we were true *Israelites* indeed, in whom there was no guile, we should have the same estimation of our dread Sovereign, *nulli pietate secundus*, who is a second David. But suppose he was (as he is not) a Tyrant, were it not better for us to serve one hard, yet honourable, Master, than a hundred domineering, yet base bred Tyrants? *Si pereō, manibus hominum periisse juvabit*, If we must be killed and made slaves of, let the King, who is our superiour do it, and not our servants, who have no greater pedigree, than *ancient servants*, and no other cause of their promotion, than their wickedness, *Praestat timere unum quam multos*, It is better to fear one than many, Better one wolf than many, to put our lives in continual hazard. It is a *Maxime* in Law, that the King shall have the estates, and protection of their persons who are *non compos mentis*, *Ideots*, &c. May not the King then justly and with good title, by this rule, challenge both our estates, and our persons? Surely he may, for if we were not worse than mad men and fools, we should never expel a gracious and merciful Sovereign, and subject our selves to a company of the Lord knows what, A monster

monster without head or tayl, more wonderful than *Chimera*; they would, and they would not, they themselves cannot tell what to make of themselves, neither can any man tell where to have them, like empty clouds and foggy mists they are blown about with every winde; But it is to be feared that the Devil will catch them at the long run, who now drink bloud like sponges, and only know how to be wicked, oppressing both Law and Religion. Did the King demand *Ship-mony*, (as by

the (a) Law in extraordinary cases (a) witness, he might,) and was he condemned, the resolution of all the Judges in England, in the reign of Charles the I. &c. For

suppose that the Parliament turn Traytors and Rebel against the King, as did the long Parliament, Is it not profitable for the people, and lawful for the King alone, to command money and assistance of his subjects, to subdue the Rebels, and oppose a forein Navy, who are coming to destroy, and swallow up both King and people? Surely none but a mad-man will deny, but that it is most lawful, just, and the only safety of the people, and their estates. Indeed, as it is the best way for a thief to binde the honest man, he doth intend to robb, so it is the safest, and best way, for that Parliament (who do intend to murder the King, and take away all that he hath) to binde the King as fast as they can, to take away his Negative voice, and all his just prerogatives, to make all his legal power, whereby he might withstand their violence, illegal; Nay, it is their best way to tye the King up from his meat to, make him stand for a Cypher, a meer nothing, that so they being the predominant figures, may chop off his head, or do what they list with him, as did the long Parliament;

ment; who from trespass to high Treason against God and the King, have omitted no offence undone; But their soundest Doctrine, will prove but Apocrypha, to all honest Parliaments. I do confesse, that except it be in cases of necessity, the King can lay no rallage upon the people, without their consent in Parliament; and so not shipmony, which in truth is condemned by the Statutes of 23 E. 1. & 34 E. 1. de Tallagio non concedendo, Dangelin, Englishly, because the King hath restrained his power, by his Statutes. But if the King could not tax the people with shipmony, and other impositions in extraordinary cases of necessity, as when a foreign Enemy doth suddenly invade the Land, being invited in by a prevalent faction, in a refractory Parliament, who would ruine themselves and the whole Kingdom, so that they might ruine their King, and fulfill their wicked wills, who will not grant shipmony, or any thing else to the King, lest he should be provided to oppose them, and defend himself, and the people in safety: I say, that if in this and such like cases, the King may not lawfully lay rallages on the people, and command their assistance, I had rather be a slave, than a King, and should account my self the Vassal of the people, not their King. But in truth, the King cannot denude himself of this power, nor by any Statute or Law, tye himself from it: For it is inseparable from the Crown, *Et quod scepro inhaeret non potest tolli, nisi sublato scepro*, And therefore cannot be taken from the King, unless the Crown with it: which rule the long Parliament have truly verified. For when they had taken away his chiefest prerogative, they could not forbear, but presently took off his Crown from his head, and then his head from his shoulders. *Sic transit gloria mundi.*

satis-

satisfy their own ambitions, Atheistical appetites, and to maintain themselves in their most wicked, devillish, and incomparable villanies? Did the King demand five treacherous *Members* of the Parliament, whom the Law would have condemned guilty of high Treason? And was he adjudged an Enemy to Parliaments, and an Infringer of their freedoms? What are they then to be adjudged, who do what they list, hang or draw, our Members, and persons, and play with Parliaments, as Children do with Rattles, or as Butchers, their slaughtering axes, throw them away when they have done with them, and dismount, and thrust out that ** what do you call it?* [** Quondam Parl.*] which first gave them their being? O viperous brood, who destroy that *viper* which ingendred them! But since by the Law of the Land, Mad men shall not be punished for committing of Felony or Murther, Lest we (being mad-men and fools as I have said before) should murther our King, and think to excuse our selves, by pleading, *non compos mentis*, Let me tell you, that though one that is not of his right mind, shall not be punished if he commit Felony, Murther, petite Treason, &c. Yet if he kill, or offer to kill the King, it is high Treason, and he shall suffer punishment as other Traytors ought to do; let Cook the Oracle of the Law, give the reason, li. 4. fo. 124. Car le Roy, Est Caput, & *salus* Reipublicæ, & a Capite bona valetudo transit in omnes, & pur cest cause lour persons sont cy sacred, que nul doit à eux offer violence, mes

il est, *Reus criminis lese Majestatis, & pereat unus, ne pereant omnes.* For the King is the head, saith he, & health of the Commonwealth, upon whom the safety of all doth depend; and for this cause, the Kings person is so sacred, that no man can offer violence to the King, but he is guilty of high Treason, for which he shall die; For it is better that one perish, than all. And since it lyeth in my way, this will I speak for the credit of the Commonlaws of our Realm, That though the Law of God, the Civil Law, and all other Laws, do as it were strive to excel each other, in maintaining and defending the *Prerogative* of Kings, yet doth not our Common Law (which is founded on the Law of God) come behind any of them; For I should want words to expresse, and Paper to contain the many privileges, and just immunities, which the Law giveth its Sovereign the King; and if the Judges had been as just to execute the Law, as *Dunn* the Hangman is, The head and feet had still enjoyed their proper Functions, and there would (as there ought) still have been a difference betwixt the Servant, and the Master, the Subject, and the Sovereign. But *silent leges inter arma*, our law-books, like broken Vessels, are laid aside; and our Laws, like Cobwebs, are not taken notice of, except it be to wipe & sweep them away; that the Corruption of one thing, is the perfection of another, is a rule in Philosophy, And do not the Sophistical Philosophers of our times, prove and approve this rule by practice, who perfect themselves by the ruine of the Laws?

Laws? The Sword is their pruning-hook, by which they lop others, to make themselves grow the better; they bait all their designs with Liberty and Religion, and so catch the people into Hell, when they think to go to Heaven. The principal end of Government is the advancement of Gods honour, but these men, make the safety of the people, the sole and only end of Government, only that they might murder their King, the Shepherd, make a prey of the sheep, his subjects, and so feed the cruel appetite of themselves, the Wolves, with the destruction of the Innocent. I need no other proof for this, than every mans experience.

Virgil. *Tantane vos generis tenuit fiducia Vestri?*

*Jam calum terramque Dei sine numine, venti
Miscere, & tantas audetis tollere moles?*

(e) Apoc. *Quos Deus, at motos præstat componere fluctus,*
siopehis *Post sibi non simili pæna commissa luetis,*
est. *Maturete fugam Regique hæc dicite vestro.*

O ye Empty Clouds, and raging winds of Ambition, could Attempts enter into your Dunghill thoughts, as to assassinate your King, provoke Heaven, and molest the Earth? Durst you encounter the Almighty, pitch battail, and fight against his Deity? Are your Commandments above his? and can your Statutes repeal his? Hath not he in his Upper-house constituted a King, and commanded you to honor, and obey him? and can your Mortal nothings in the

Lower-

Lower-house (next door to hell) vote him useles? Can you put asunder, that which *Jehovah* hath joyned together? and take away not only the Crown, but the life also of your dread *Sovereign*? Can you do these things and look upwards? [*Aposiopesis.*] But God will, that he will. ———
 Ah rather repent of your villanies; It is better for you (I think, though not your deserts) to go peaceably to Heaven, than to be thrown headlong into hell; For there you will be murdered with the Devils, and you cannot murder any more Kings; death lyeth at your door, and after this life ended, you shall not be punished with the Sermons of holy *Ministers*, or with Gods *Word*, which is now odious unto you, But with the *Scorpions* of the Devil, *Beelzebub* and his *Angels* shall execute Tyranny over you, in the infernal pit, as you and your *Angels* have done over the Lords anointed, and his innocent subjects, in the open air before God, and man. Therefore Repent, for Repentance is your nearest way to salvation, *Maturate fugam, Regique hac dicite vestro*, Make haste, and go and tell your King these things, That you are sorrowful, and that it gnaweth and biteth your seared Conscience, to think that you should be the Authors of so great a wickedness, beg his gracious pardon, restore his sacred *Patrimony*, which you have torne in pieces, and cast lots for; his pardon, and peace with him, will do your Souls more good than all his Lands, or *Royalties*. Acknowledge his *Sovereignty* as ye ought, and set the Crown again upon his head

head, which you did injuriously pluck off, or else the time will come, that one *drop* of the many tears and waters, which you have caused to flow from the eyes of the *Royal party*, their Widdows, and *Orphans*, shall be more desired of you to cool your tongues, than ever their estates and honours were. If a Thief should set upon you, or any other subject to rob him, It is lawful for the honest man to draw his sword, and kill him if he can: How dare you then with violence set upon your King to rob him, not only of his goods, but also of his life, yet because he defended himself, and so some of the *Rebels* slain, Therefore you impeach him of high Treason and murther? *O monstrous*, did you ever hear of any Law in the whole world, that ever the King could commit high Treason? *Be dumb*, for you did not.

The Laws of *England* are divided into three parts, viz. 1. Common Law, which is the most antient Law of the Realm, 2. Particular Customs, 3. Statutes or Acts of Parliament.

There is no offence punishable by the Laws of *England*, unless it be against one of these Laws. He that doth not offend against the Law, is no sinner, for where there is no Law, there can be no transgression, *I had not known sin*, saith St. Paul, *but by the Law*, Rom. 7. 7.

Then cannot the King be guilty of Treason to the people, or of any other offence punishable, unless he offend against one of these three Laws: And that he did not offend against any of them, nor

was

was guilty of those offences laid to his charge, by any one, or all of those Laws, is as clear as the Sun, and a Maxim with all honest men. For

1. The Common Law is nothing else but the general custome, and common usage of the Realm. *Fineb. 77. Plowdens Com. 195.* Therefore the King cannot be an offender, or guilty by the common Law, nor the people have power to call him in question for any of his actions; because it is so far from being the general custome, and common usage of England, for the King to be punished by the people, that before this first, and last, great, and monstrous, distractive and destructive, wicked and abominable murther, of the last most gracious and merciful King, such a thing was scarce ever heard of, or entred into the thoughts of any English man. Therefore the Rebels are cast by common Law, and the Chancery will never give relief against the common Law. *li. 4. 124. D. and St.* So that take them which may you will, this *Dilemma* will hang them. *Amen.*

2. Customary Law, is where a particular custome grounded upon reason, differeth from the general usage, and common custome of the Realm. Now to prove, that the King is not an Offender against this Law, would be a thing altogether frivolous and ridiculous, it being known to every one that he cannot.

3. Statute Law, is a Law positive made by the King, with the assent of the Parliament: And there is no Statute or Act of Parliament in England,

Which maketh any offence in the King high Treason, or that giveth the people power to call the King to an account, accuse or condemn him. But there are many offences committed by the people made high Treason against the King by several Acts of Parliament: But that the King could commit Treason against the people, is such a novelty, that Heaven nor Earth never heard of before perditionous England hatcht it.

But since our age is much given to fictions, Let us for once feign with our false *Republicans*, That by the antient fundamental Laws of the Realm, The King might commit Treason against the people and be a Traytor to the Common-wealth, for which the people might lawfully question him. Yet since, (*Leges posteriores, priores contrarias abrogant*, The Statute Law may alter and abridge the common Law,) The King cannot now commit Treason against the people, nor be a Traytor to the Commonwealth; Because by the Statute made 1 H. 4. 10. and several others, It is enacted by authority of Parliament, (who as the common people think may do any thing, vote Heaven Hell or, Hell Heaven) That in no time to come any Treason be Judged *otherwise*, than it was ordained by the Statute of 25 E. 3. 2. In which Statute I am sure there is no mention made of any Treason, but only against the King, as any one may read at large which Statute, being it was made by *Benedictum Parliamentum*, a blessed Parliament, (for so it was called *Co. Inst.* 3. 2.) I commend it to the per-

usal of every English man, as the best lesson he can learn, by which he will see the error of the times, and what changes the wicked have wrought amongst us.

Therefore since several Parliaments have made Statutes; That the King can commit no Treason; nor no Treason be committed but against the King; *Ex ore tuo te Judicabo*, we may conclude from their own mouths, that by no Law, but against all Laws, they murdered their King, the meekest and justest of all men.

For, *whosoever committeth sin; transgresseth also the Law*, for *sin is the transgression of the Law*, 1 John 3. 4. Then how could the King sin, when there was no Law for him to transgress? By the common Law (as I have already shewed) he could not be an offender; neither could he by any Statutes; For at that very time, when the Parliament (the peoples representatives) charged the King with Treason, they had made many Statutes, That those things which they themselves acted against the King, should be high Treason against the King; But they had made no Law, whereby the King might become a Traytor against them. Therefore the King could not offend against that Law which was not. *Adam* had not sinned in eating the forbidden fruit, had he not been first forbidden; Neither had *St. Paul* known *lust*, except the Law had said, *Thou shalt not sin*, Rom. 7. 7. And for the King to commit Treason, when there is no Law which maketh any offence in the King whatsoever Treason, but

all laws both Common and Statute, both Divine and Humane resolve the contrary, is such a *Chimæra*, which passeth the understanding of every reasonable creature. But forsooth, our new upstart pragmatistical *Lawyers* (as they call them) such as Cook was, witness his *King Charles his case* fol. 22. (A Cook, (but rather a *Scullion*) I am sure of no affinity in judgement, nor comparable in learning, with our great Master and Oracle of the law *Sir Edward Cook*) do say and profess, that they have a Law written in their *hearts*, whereby they are enabled and authorized to kill the King, if he offend; But I wonder holy *David* had not this Law written in his heart to kill wicked King *Saul*, when it lay in his power so to do? The question is easily answered, for God said, that *David* was a man after Gods own heart, and therefore could not do so great a villany; But I am sure, if the Scripture be true, Neither God nor man will say, that these men, are men, either after Gods heart, or any honest mans heart; And divide the Kingdom, and you will finde a thousand for one, in whose hearts this law was never written; Therefore if it be written in some few mens hearts, yet since it is not written in the hearts of the Major part, according to their own tenets, that law is not binding. You may read in 1 *Sam.* 24. 6. and cap. 26. 11. That it was in *Dauids* power, and he was admonished to kill his enemy wicked King *Saul*, once in the Cave, where he cut off the Kings skirt indeed, but his heart smote him, as if he had committed *Crimen læsæ Majestatis*, high Treason against the

the King: And then in the Trench where Saul lay sleeping, 1 Sam. 26. 7. So David and Abishai came to the people by night, and behold, Saul lay sleeping within the Trench, and his Spear stook in the ground at his Bolster: But Abner and the people lay round about him. Then said Abishai to David, God hath delivered thine Enemy into thine hand this day: Now therefore let me smite him, I pray thee, with the Spear even to the earth at once, and I will not smite him the second time: And David said to Abishai, Destroy him not. For who can stretch forth his hand against the Lords anointed, and be guiltless? David said furthermore, As the Lord liveth, the Lord shall smite him, or his day shall come to dye, or he shall descend into battel and perish: The Lord forbid that I should stretch forth mine hand against the Lords anointed: but I pray thee take thou now the Spear that is at his bolster, and the Cruse of Water, and let us go. Here you may see how greivous a thing it is to lay hands upon the King, though he be wicked, and persecute you. For by holy Davids own confession, no man can do it, without committing an high and wofull offence. Therefore better it is for all men with King David to commit the punishment of their King to God, (who most assuredly will punish the King, as well as the Beggar for his offences,) and not violently oppose, or stretch forth their hands against him, for none can do that, and be guiltless.

It is true the law of England in many particulars is *lex non scripta*, and when our law books are silent, we must repair to the law of Nature, and Reason;

But when a law is established by the law of God, declared by many Statutes, and reported by multitudes of reverend Judges in their Reports, as it is, that the King can commit no offence so great, as to be punished by the people, Then *sit liber Judex*, We must Judge according to the written Law, though it do not agree with our own private reason; If the King before the descent of the Crown be attainted of Treason, felony, or any other offence, yet by the descent of the Crown, The Attaiuder *eo instante* is void, as it fell out in the case of Henry the seventh, 1 H. 7. 4. Just. 1. 16. Then if the Coronation of the King prohibiteth the punishment of those offences which he committed before he was King, only because he is King, and so not punishable by any earthly power, how can he commit any offence after his Coronation, for which the people may call him in question? It being a Maxim in Law, That the King can do no wrong, that is, no wrong for which the people may punish him; And to say that the King is an Officer of trust placed by the people, is a meer foppery, and against the express letter of a principle in Law, viz. That the King is not capable of an office to use, but to grant, Co. Just. 1. 3. But why should I speak of Law, to those who God and all the World knows *Ad* all things against law? For is there any Law which maketh it high Treason in the King, if he commit such or such an offence? or is there any law to enable the people to call their King to an account? I appeal to the whole World, and
even

even to the Consciences of our wicked *Polarchical* upstarts, Whether they ever read any such Law in the old or new Testament, in the Statutes or Reports of the laws of our Realm? or whether they ever heard of any such law in any Kingdom or Nation under the Sun? No they did not; The Devil brought it (if any there be) out of the *infernal* pit, whither it will bring them all, unless God most high prevent not; can a *posterious* Law make that an offence, which was lawful at the Commitment? without doubt it cannot; But these men with their practice most wickedly affirm it. King Henry the 7. and many Burgeses and Knights of the Counties, being first attainted by Act of Parliament of high Treason against Richard the 3d. The question was in H. the 7ths. Parliament, How this Act of Attainder should be reversed, and made void? It was resolved by all the Judges, That those Knights and Burgeses which were attainted, should not sit in the House, when the Act of Attainder was to be reversed; But when that Act was reversed, then they might come again and sit in Parliament: But as for the King, it was unanimously agreed and resolved by all the said Judges, that *ipso facto*, when he took upon him to be King, that he was a person able, and discharged of the Attainder; for (said they) the King hath power in himself to enable himself without a Parliament: And an Act for the reversal of the Attainder, is not at all necessary. See 1 H. 7. 4. Com. 238. Parliament B. 37. and 105.

In which case you may see the power of a King, of a King that was attainted of the greatest offence, *viz. High Treason*. Here likewise you may view the power of a Parliament, of a Parliament, who had as much right to dethrone their King, as ever the long Parliament, or any other had. Here likewise you may hear the voyce of the Law, of the Common law, not since repealed by any subsequent Statute. But as it was then, so it ought to be now the Resolution of all the Judges in *England*, That the King hath power to take pardon, and ought not to crave pardon of the people for his offences.

The Crown once gained taketh away all defect, is the Sentence of the Law, and an *Adage* amongst all honest Lawyers; If the people had the Supreme power, why was not the Attainder of the King (in this precedent case) reversed by Act of Parliament, as were the Attainders of the other Members? If the King be but an Officer of trust, deputed by the people, and receiveth his power from them, Why was not the King (in this case) freed from his offence by the people? What would they entrust a person attainted of so great an offence as high Treason, with the highest place in the Commonwealth, And yet not permit others guilty and attainted of the same offence, not so much as to sit, and Act as Members of the Parliament, without they were first purged of their offence? It doth not stand with reason, that the highest Offender should exercise the highest office; And doubtless if the people had had power, the Parliament would have

have cleared King H. the 7th. from his crime, before he should have Officiated his Office of Kingship.

But that Parliament well knew, that the feet were not higher than the head, and that the Inferiour Members could not impose Laws on the King their Sovereign; They knew with *Bracton*, that the King (*Parens non habet in Regno suo*) had not in his Kingdom, any single man, or the people, his equal. Therefore since it is the Law of the land, *Magna Charta*, 29. That no man shall be judged but by his Peers, and being the King hath no Peer, or Peers, in his Dominions, They resolved not to judge their King, nor to commit so great a vanity, as to reverse the Attainder; For can a King be attainted? or can the people, who have no authority, but what they have from him, have authority to correct, and revise their King? O foolish imagination!

Celestionantem credidimus Jovem Horat.
Regnare: presens Divus habebitur
Augustus; adjecit Britannis Imperio.

Jove governs Heaven with his Nod:
King Charles, he is the earthly God:
Great Britain being his lawfull Inheritance.

Our King *Augustus*, high and mighty, *Solus Princeps, qui est Monarcha & Imperator in Regno suo*,
Davis Irish Rep. fo. 60. Our only Prince, who is both

both Monarch and Emperour in his kingdom, hath only authority and the only right to govern the Britains, who, though long since, have been accounted, *Rigidi & hospitibus feri*, rigid, and cruel to strangers: yet, that they should ever so much degenerate, as to be rigid and cruel to their own natural King, and kill their natural Sovereign, is such a wonder, and murder, that never entered into the thoughts of former ages, and will be a bugbear, and fear-crow to all succeeding generations: for by robbing their King of his Crown and Life, they have robbed the Turk of his cruelty, Judas of his treachery, and all the Devils of their malicious wickedness. For the Turks cruelty, Judas his perfidious treachery, and the Devils malicious villainies, do all conjoyn to make up, and centet in an English Rebel, one of those beasts, who like the Enemies of King David, Psal. 102. 8. Have sworn together against their King, are mad upon him, and revile him all the day long: Yet, that they may seem religious even when they commit Sacrilege, they (like the Devil when he tempted our Saviour, taking him up into an exceeding high mountain, and shewing him all the kingdoms in the world, and the glory of them, saying unto him, All these things will I give thee, if thou wilt fall down and worship me, Mat. 4. 9.) will promise fairly; and, as if they were resolved diametrically to oppose St. Peters Doctrin, who commands them, 1 Pet. 2. 16. Nor to use liberty for a cloak of maliciousness, they use the liberty of the people (as a Wolf doth the Lambs skin, to destroy

poor

poor Lambs) as the only cloak and cover for all their malicious, wicked, prodigious, and damnable actions. For, if you ask them, for what cause did they murder the King? Their answer is, for the liberty of the people: For what cause do they make themselves Governours, and Lords and Masters over all that we have? For the liberty of the people: For what cause do they subvert the Laws, expell and throw down the orderly and holy Clergie, and all Religion with them? For the liberty of the people: For what cause do they enslave the whole Nation? For the liberty of the people.

Nay, these men are so well furnished with godly pretences, and wicked intentions, that even whilst they cut the peoples throats, they make them believe they give them a blessing: And as the man, who swore that the Coat of the true owner, was another mans, only because he might have the use of it himself; So these men have the impudence to swear (though not without perjury) that the Supreme power is in the people, only because they might throw down our royal Government, with all goodnesse with it, and use that Supreme power themselves, which they protest is in the people. O delusive Mountebanks! Was there ever such a juggling deceit acted by any Jugglers or Quacksalvers in the world? Surely there was not. And did not every one, nay they themselves, very well know the truth of what I have said, I might easily make it clear and evident, even to the blind, with multi-

multitudes of Examples. For who was it that murdered the King? Was it the people? Every man knoweth that it was neither the people nor the Parliament, But a Company of Jesuitical treacherous Rebels, and damnable Usurpers, Who flaming the people in the mouth with a tale, that the supreme power was in the people, made use of this power themselves, against the wills of the people, as an Engine to perform and bring to passe all their wicked and horrible designs.

But say they, we are the peoples Representatives, chosen by the people, and so what we do, they do; Catch a Knave without a Knaves answer, and he will give you leave to hang him. I must confesse, if this were true, they might have somewhat the more colour (though not the more honesty) for what they do: But this is as false as themselves; For the people chose them to sit in Parliament, and act according to the Kings Writ, as part of the Kings Parliament, according to the Laws of the Realm; But since the Parliament is destroyed (for what Parliament can there be, without a King and House of Lords? such a headlesse Monster was never seen untill of late) Consequently their power which they derived from the people, is gone also. Neither are the Commons in Parliament the representative body of the whole Kingdom or people; For they do not represent the King, who is the head, nor the Lords, who are the nobler and higher part of the body of the Realm; the Commons only represent the Inferior and lower sort of the people: but if they did, as they

they do not, represent the whole body, yet did not the people ever give them any power, to cut off their Kings head. For the Lords voted it unlawful, all the honest Commons forsook the House, and the people were all displeased (except a few of their own hatching up) and every one else murmured against it. The Nobility mourned, The Gentry were amazed, The Common people wept, and men women and Children did cry, The Heavens cloathed themselves in black, And the Sun hid his face, The Lion King of Beasts died at the sight of his royal blood, And the wild fowles came wondering to see this execrable fact, on the Scaffold, And if the Thundering and Lightening of the Almighty be a true sign of Gods Angry Deity, Then even from this we may conclude, that these Regicides took too much upon them, and very much provoked his wrath. For,

Disputat

Igni coruseo nubila dividens,

Plerumque per purum tonantes

Egit equos volucrumque currum.

The Heavens roared with thunder, which made the earth shake, and the darts of fiery lightening threatened the ruines of both. And who can think upon this worse than Gunpowder-Treason plot (for then was but intended, that which now is put in Execution) viz. The murder of our gracious King, and the subversion of all Laws and Religion with him,

him, and not justly expect all the Plagues of Egypt, and the punishment of Sodom and Gomorah, to fall upon him and the whole people? For,

Hor. *Hoc fonte derivata clades
In patriam populumque fluxit.*

From the death of the King, as from a fountain, did flow the slaughter of the Nobility and people, with the ruine of the Glory and freedom of the English Nation.

Tantæ molis erat perverſam condere gentem,

Such, and ſo great villanies were perpetrated; to raiſe this generation of Vipers. Yet forſooth, they will tell you, that the ſupreme power and Sovereignty, is in the people, and that they act under them. O grand Deluſion! Did the people turn out the long Parliament? Did the people ſet up Oliver Protector? Did the people turn out Dick his ſon? Did the people ſoiſt up again the Rump of the long Parliamene? Or did they hunt them out again? Did the people ſanctifie the Committee of Safety over them? Or did they hunt in the Rump again? Or have they made all the Revolutions and Choppings, and Changings amongſt us? No, neither the people nor their Representatives, But the Devil & his Representatives have been the cauſe of all our ſubverſions. For as the people have not, ſo neither did the twentieth part of them, ever challenge, or claim the ſupreme power. But have al-

waits acknowledged the Sovereignty to be only in their King, and only Sovereign, only under God.

Reader, take notice, that in many places of this Book, by the word Parliament, is meant those Traytors, the House of Commons, who have unjustly usurped the name of Parliament: For by the known Laws of the Land, there can be no Parliament without the King.

Therefore, let every one of the Regicides repent, and pray to God, to open his eyes, and that the scales of blindness may fall from them, that he may see his duty, which is so evidently written in the Scripture, and all other pious Writers, which is, to fear God, and to honour his King, which is acceptable in the sight of the Lord. And so I shut up my discourse, with these verses, which I would have the Reader get without book for his Edification.

Astra Deo nil majus habent, nil Cesare terra,

Sic Caesar terras, ut Deus astra regit.

Imperium regis Caesar, Deus astra gubernat,

Caesar honore suo dignus, quate Deus.

Dignus amore Deus, dignus quoque Caesar honore est,

Alter enim terras, alter astra regit.

Cum Deus in caelis, Caesar regat omnia telluris.

Censura Caesaribus, Solvite vota Deo.

A Tyrant without a Title, set out in all his Colours; and proved by the Laws both of God, and man, by the sentence of all honest and wise men, by the vote of Antiquity, and several Examples, That it is most lawfull and glorious for any man, either publique or private, to fall upon Tyrants, and kill them, without Examination, according to the usual forms of Judicature. Where the consent of the people after Usurpation, makes an Usurpers Title good, and where not. That the assent of the people, cannot ratify any Government without him, so long as their King liveth, though banished, but all their acting is Illegal. How Tyrants pretend the safety of the people only for their own safe-guard; and how they delude the people with specious names, for their Magna Latrocinia, their great villanies, and robberies. The Devil was a Rebel, so are they, and like Satan they have their power only by permission; with an incitement to all men, to execute them, for these are not the Dignities we should obey.

Let us now take our Swords in our hands, and arme our selves to incounter with this Tyrant, *sine Titulo*, a Tyrant without a Title; That bird of prey, that beast of the game, *Orbis flagellum*, that scourge of the world, that Devourer of Mankind, *Fulmen belli*, that Thunderbolt of war, that Maule of the earth, *Poliorcetes*, that destroyer of Cities, that Hangman, that Murtherer, that great Robber, whose might is his only right, whose multitude of thieves makes him formidable, builds himself up with honest mens blood, feared by all men, and

fear

fears all men, an enemy to every honest man, and every honest man an enemy to him, a monster more hideous, than ever the Poets could feign, and more noysome and destructive to humane kind than any beast the world ever bred, a Devil in humane shape. If you do not yet conceive his nature, I will give you a further description of him. A Tyrant without a Title (who indeed is most properly called a Tyrant) is he who levieth war against his King, killeth him, and takes the Government upon himself, or who of his own authority against the will of the people, without election, or right of succession, neither by lot, by will, by gift, by just war, nor speciall calling of God, doth take upon him the Sovereignty. Take notice, Reader, by the way, That the Subject can have no just war against his King. A forein Prince may have a just cause to levy war, and if he conquer, his Title is good and just by the Law of Conquest. So if ones own natural Prince be kept out of his Country by the Rebellion of his Subjects, and he afterwards come with a forein Army, nay with fire and sword (as we say) that is, putting all to the sword who resisted him, and burning up all that they have, yet if he subdue the Traytors, he is no Tyrant. But if any man without any right or title usurpeth the Government and aspireth unto the Sovereignty, though afterwards he squareth his life according to the rules of moral honesty, and liveth (as one may say) according to the Lawes, Yet notwithstanding he is a Tyrant for all this. A

Thief when he hath taken a mans purse from him, will in company stand upon his Terms of honesty, as much, if not more than an honest man. Yet this after *sanctity* will not purge a Tyrant from his former sin. He must restore home that which he wrongfully and unjustly keepeth, before he can be a true penitent, and nothing but true Repentance can wash away the guilt of former sins. Therefore *Equo ne credite Teucro*, trust him no further than you can see him, before he hath cast off the unlawful robes of Sovereignty, and put on the honest habit of a true Subject, For *Latet anguis in herba*, Let his outside be never so Religious, he is a knave in his heart, his pretensions and his intentions are seldome of affinity.

But may any private hand slick this wild boar? may any publick or private man stab, or otherwise destroy this Tyrant before he be tried according to the Common course of the Law? Grounding upon the Law of God, the Law of Nations, the Law of Nature, and the Common Law of the Realm, I give judgement against him, that as a sroyer of humane kind and society, every man may lay violent hands on him and execute him, For which according to the Laws and writings of antient Fathers, he deserveth perpetual honour, propounding to every one who should kill such a Tyrant most ample rewards, viz. honourable Titles of Nobility and prowesse, arms, statues, Crowns, and the goods of the Tyrant, as to the true deliverer of his Countrey. By the Law of God,

Who so ever

Whoſoever ſheddeth mans blood, by man ſhall his blood be ſhed, Gen. 9. 6. And what Tyrant ever was there who did not ſhed mans blood? Nay by the Law of God, That man who will do preſumptuouſly and not bearken to the law, is to be cut off, that the evil may be put away from the Land, Deut. 17. 12. Exod. 21. 14. All the Civil Lawyers do unanimoſly give judgement againſt him, and eſteem that man as one, who doth God and his Countrey good ſervice, who ſhall rid the world of this viper. By the law of nature every man is obliged to preſerve himſelf, And what better means can he uſe for his preſervation, than to deſtroy this elf, this Wolf amongſt men. For who can ſay any thing is his own? who can ſay his life, his goods or eſtate is ſecure, ſo long as a Tyrant reigneth? By the Common Law of the Realm, if any one ſet upon me to rob or take anie thing away from me, I may lawſullie piſtol him, ſtab him, or otherwiſe deſtroy him. and by the ſame reaſon and law; for *ubi eadem ratio, ibi idem jus*, I may deſtroy a Tyrant; for the onely difference betwixt a common highway man, or Burglar, and he is their ſtrength and might, the one is a little thief, the other a great one. As when Diomedes a pirate was taken and brought before Alexander, ſaith he, *Ego quia uno navigio latrocinior, ac uſor pirata, tu quia ingenti claſſe id agis, vocaris imperator: ſi ſolus & captivus eſſes, latro eris, ſi mihi ad nutum populi famulentur, vocarer Imperator*, I becauſe I rob with one poor ſhip, am accuſed as a Pirate, thou becauſe thou robbeſt with a great Navie, art

called an Emperor. If I had as great and strong a companie of robbers with me as thou hast, and thou wast alone, and a Captive, as I am, then thou wouldest be the thief, and I the Emperor. So may every common thief, high-way man, cut-purse, or Burglar say to the Tyrant when he is brought before him, For *mutato nomine Fabula de te narratur*. When the Tyrant murdereth any honest man and taketh away his estate, he pretends it is for the safety and good of the Common-wealth, calling him Traytor to the State. So it is for the safety of a thief to kill the man he intendeth to rob. But the Tyrant he dazles mens eyes with new invented names; for his *magna latrocinia*, his great thefts having nothing honest in them, but the very names. For when he exerciseth his robberies, and sendeth some of his messengers (who are indeed no better than thieves) to rob men, that he calleth Excise. So when he setteth upon the whole Nation, he compelleth them to make a purse for him, that he calleth Taxes. And this kind of thievery is so much the more remarkable, because he maketh the owners like fools gather the monies for him themselves. Nay such is the stupidity of these *Dramedaries*, that if they have scarce monie enough to buy themselves bread, or to pay their Landlord his just Rents, yet they will trot about to gather monies for this Tyrant, their common enemy, before they will lift up a hand against him. They will let their Churches drop down for want of repair, and Law and Religion and all fall

to the ground, before they will let the Tyrant misse of a farthing of his demands—*Tanta est insania mundi.* So great is the madnesse of men.

And the reason why the Law alloweth every man to kill a Tyrant, and take that vengeance which in other cases is reserved to God and the Magistrate, is, because there is no other remedy, and Gods Lawes cannot be otherwise executed; for the Tyrant maketh himself above all law, possesseth himself of all Forts, strong Holds, Garisons, and the Magazine of all Armour, so that by the greatnesse of his villanies he is secured from the power of the Magistrates, and so consequently cannot be punished by the ordinarie Court of Justice. Therefore *Extremis morbis, extrema remedia,* Extraordinarie diseases must be cured by extraordinarie means, *Receditur à placitis juris, potius quam injuria;* & *delicta mancant impunita,* We may go a little out of the Common road of Justice to punish those crimes who make by-paths their high wades, and cannot otherwise be met with. For *Lex semper dabit remedium,* The Law will alwaies give a remedie, and—*immedicabile vulnus ense recidendum est,* that ulcer or sore which cannot be cured by medicines, must be cut off with the sword, and it is a rule in Law, that *aliquid conceditur, ne injuria remaneret impunita, quod alias non concederetur,* The law will dispense with some grounds of law, rather than crimes and wrongs should go unpunished. It is a Maxim, that no private man may kill another, *Exod. 22. 2.* Yet if

a chief set upon a man in the high way, or come to rob his House, he or any other man may lawfully kill him, and deserve well of the Commonwealth. So a Tyrant who continually liveth upon the spoils of the people, and is continually robbing the Commonwealth; for he hath nothing but by robbery, though he pretend nothing but the good and safety of the Commonwealth, may be killed by any man, and that man who executeth him deserveth perpetual renown, and ought to have his name written in the Chronicles of everlasting memory, and consecrated to eternity.

Object. But it may be objected, that a Tyrant who usurpeth the Government by force, and afterwards getteth the consent of the people, may not justly be killed by any man, because this future approbation, and election of the people, is a true ratification of his power.

Sol. To which I answer, That notwithstanding the peoples consent he may lawfully be slain; for that which is done by *dureesse* cannot be binding, and that cannot be thought to be the true consent of the people which they do by constraint. Indeed if the Soveraigntie continueth in the Children and posteritie of the Tyrant for the space of an hundred years or more, so that they have a title by Prescription, which must be without the least Interruption or Rebellion of the people, then ought not any man to slay them, because they have a title by Prescription. As in the Govern-
ment

ment of Rome. *Julius Caesar* usurped the Sovereign-
tie, and wrested the power out of the Senates
hands, but was afterwards stabbed with twentie
three wounds, and all men rejoiced and esteemed
his murther a most worthie act. But when *Tiberius
Caesar* came to the Government, he reigned unques-
tioned without anie competition of the Senate,
and therefore no private man could justlie slay
him. For our Saviour did acknowledge allegiance
due to him. But where a Tyrant rebelleth against
his lawfull Sovereign, dethroneth him banisheth
him, and establissheth the Supream power on him-
self, though the people all of them continuallie
consent, and the Tyrant and his posteritie reign
for a thousand years, or more, yet may anie man
lawfully slay him; for the people cannot give a-
way Sovereignty from their lawfull King, and he
may demand it when he pleaseth, and regain his
own when God hath made him able; For *Dormit
aliquando jus, sed moritur nunquam*. Right sometimes
sleepeth, but never dieth.

Out of the Magazine of authorities which might
be brought to confirm what I have spoken concer-
ning this firebrand, a Tyrant without a Title, I
shall onely select some flowers to lay upon his
stinking corps, and so wind up my discourse with
his winding sheet.

Bias being asked which was the most pernicious
of all beasts, he answered, *Sylvestrium Tyrannus,
Domesticorum adulator*. Of forest beasts a Tyrant
was the worst, but of domestick a flatterer.
Plus.

Antisthenes alwayes preferred hangmen before Tyrants, and being asked the reason, he answered, *a A Car nifice quidem homines iniusti interimuntur, à Tyranno autem etiam insontes*, A Hang man onely hangeth the unjust and evil men, but a Tyrant also hangeth the most just and most pious, *Ludovicus 12 Gall. Rex*, was wont to say, *Plebem & rusticos esse pascua Tyrannorum, & milium: Tyrannus autem & milites, pascua esse demonorum*, That the Common people and Countrie Farmers, were the food of Tyrants, and their Souldiers; but the Tyrants and the Souldiers were the food of Devils, *Annal. Francie.*

Democritus being asked of *Dionysius* what kind of métal was the best, answered, *That whereof the Athenians made the statues of Harmodius, and Aristogiton, in honour of their killing Pisistratus the Tyrant.* Intimating by this answer, that all Tyrants ought to be destroyed, and to those who killed them ought to be erected statues of brasse in honour of their noble attempt, after the manner of the Athenians *Plut.*

Eupbron the Lacedemonian having made himself a Tyrant in the Citie of *Cicyon*, was shortly after murdered by the Senators, as he sat in counsel with them, who defended themselves by this Apologie. *Quod qui manifesti sceleris, proditiōis, & Tyrannidis rei sunt, non sententia aliqua damnandi videantur, sed ab omnibus hominibus jam ante damnati sunt, & quod nulla Græcorum lex ostendi possit, quæ prociatoribus, aut tyrannis securitatem præbet*, That those
which

which are guilty of treason and tyrannie, need not to be proceeded against in a legal way; for that they are beforehand condemned in all mens judgements, neither was there any Law amongst the Grecians that gave security to traytors and tyrants, *Plut.*

Insidiatori & latroni non potest afferri injusta nex, saith *Cicero pro Milone*, A traytor and a tyrant cannot be killed with an unlawfull death; for every man may be both Judge and executioner of them, and *non se obstrinxit scelere, si quis Tyrannum occidit, quamvis familiarem.* 3. *Offic.* *Nulla nobis cum Tyrannis societas est, sed summa potius distractio, neque est contra naturam spoliare eum, quem honestum est necare.* It is the part of an honest man to kill a tyrant, although he be his familiar friend; for no man should keep company with a tyrant, and it is most natural and honest for a man to kill him; *Cicero* likewise saith, *Phil.* 13. *Quem discordie, quem caedes civium, quem bellum civile delectat, eum ex numero hominum ejiciendum, ex finibus humane naturae censeo exterminandum.* Whom discord, slaughter of the Citizens, and Civil War delighteth, I would have him cast out of the Societie of men, and thrown down headlong into Hell. And *Contra publicos hostes & majestatis reos omnis hominiles est,* saith *Tertullian*, Against common enemies, and those that are traytors to their King, every one is an Ebud with his dagger, and may most lawfullie kill them. Therefore though Christ hath taught me to forgive my enemies, nay to love them, and not to speak evil of

Of Dignities, and for my part I hate not the person of any Tyrant. *Pax cum hominibus, bellum vitiis*, but I hate his Tyrrannie, I freely forgive them all the injuries they have done to me, or any of my friends, and for their good I have written this Treatise; but they are Gods enemies, and God would be offended if we should let them sleep in their villanies. Our Laws and Religion ought to be more dear to us than all things in the world; for without them we should be worse than beasts; and who more subverteth our Laws and Religion than Tyrants? *Ut imperium evertant libertatem preferunt, cum pervertitur, ipsam aggre- diuntur*, saies Tacitus, That they may pervert the legal Government they pretend liberty for the people, and when the Government is down, they then invade that libertie themselves. *Auferre, trucidare, rapere, falsis nominibus imperium, atque ubi solitudinem faciunt, pacem appellant*, To rob, to murder, to plunder, Tyrants falsely call to Govern, and to make desolation, they call to settle peace. These are they which God saies, *Hosea 8. 4. Ipsi regnaverunt, sed non ex me*, They have reigned, but not, by me. They have made Princes, and I knew it not. and have cast off the thing that is good. There is no power indeed, but of God, but the abuse of power is from the Devil. These men do not rightly use, but abuse the power, and as Satan is called the Prince of the world, so these men are called Governors of the Realm, not because they are so by right, but by Treacherie, Rebellion, and Treason,

son, their power is by Gods permission, not by his Donation, Therefore these are not the Dignities and higher powers which the Apostle commands us to be subject to; for then we must be subject to the Devil too; for Tyrants and Devils have powers both alike lawfull, and both by Treason and Rebellion: No, we should resist and arm our selves against these enemies, it is Disobedience to obey them, Rebellion not to rebell against them, and Treason not to plot Treason against them: Therefore let everie one be readie with his dagger like *Judas*, to stab this devourer of mankind. Bad Kings must be converted onelle with prayers and tears; but Tyrants must be subdued with clubs and swords; for *Quis constituit te virum Principem & Judicem super nos*, *Exod. 2.14.* Who made them Princes and Judges over us? the King we know and the Kings son we know, but who are they? They are not of Gods making, but of *Beelzebubs* their Master, and their own making: Therefore let everie good Christian arm himself against these Caterpillers, devotion and action must go together, let him not bribe his Conscience with self interests, but take courage and fight the good fight, that so he may deliver himself, and his Countrie from slavery, and bring the Tyrants to the Rope, their best winding sheet.



All other Governments are but the corruption and shreds, of Monarchy, which is the most glorious and most profitable of all sorts of Governments; when, and how Aristocracy and Democracy began rather by Gods permission than institution. The proper Character of a Common-wealths man, or the Description of an English Changeling, with his flexible, and mutable qualities. The absence of our King is, the cause of the presence of our many sins and divisions

If you remember, in my Division of Governments, I made mention of Aristocracy and Democracy, &c. which indeed had their first Original from the corruption of Monarchy, and are but shreds of Monarchy, as all Politicians hold: Therefore I will not spend time and paper to abuse your patience with any thing, but a Description of them. For

Virg. *Verum hec tantum alias inter caput extulit urbes
Quantum lensa solent inter viburna cupressi.*

Monarchy doth as far excell all other sorts of Government, in glory, profit, conveniencie for the people, and in all other good qualities, as the Sun doth the Moon, or the Moon the twinckling stars, and is like the lofty Cedar amongst the servile

servile shrubs. Hence it cometh, that even the Republicans who hate a King because he is their Sovereign Master, are compelled to suffer and use *Petite Monarchies* (as one may say) under them: as one Master over everie Familie, one Maior over everie City, one Sheriff over everie Countie, one Rector over everie Parish Church, one Pilot over every ship, one Captain over everie Troop, one Admiral over the Fleet, and manie other Offices of trust and places wherein Pluralitie of persons would prove most obnoxious: But Monarchie is and alwaies hath been proved and approved the best and most absolute good.

Aristocracy is the Government of a Commonwealth by some select number of the better sort of the people, preferred for their wisdom and other virtues for the publick good.

Oligarchy is the swarving or distortion of *Aristocracy*, or the Government of a few rich, yet wicked men, whose private end is the chiefest end of their Government; tyrannizing over Law, Religion and the people.

Democracy or popular estate is the Government of the multitude. Where the people have the supreme power, and Sovereign authority.

Ochilocracy or a Commonwealth is the corruption and deprivation of *Democracy*, where the rascal Rabble or viler sort of the people govern by reason of their multitude.

These kinds of Government were not heard of a long time after *Monarchy* began, and the impul-

five causes of them were contention and confusion, and were rather permitted than ordained by God, as the bill of Divorce was by *Moses*; For *non erat sic ab initio*, there was no such Government at the beginning; for God did not create it, as he did *Monarchy* when he made all things; but the people being stragled up and down in the world, and so in proceſſe of time became out of the knowledge of their lawfull King, rather than they would iudure the miserable effects of *Anarchy*; for *Plebs sine Regere*, there can be no family, no ſociety, indeed no living without rulers, they, reſigned up their whole power and libertie to ſome few ſelect men, or elſe to many, who made Laws for them, and ſo tied up the hands of the unrulie and wicked, and defended the juſt from the violent tempeſts and ſtorms of the unjuſt, to which before they lay open and naked: which God ſeeing that it was better for them to have ſuch a Government, than none at all, did allow of it, but it hath no compariſon with *Monarchy*, becauſe that was inſtituted by Gods primarie Ordinance, and the further men go from Gods original inſtitution they have the more corruption, Nay, if compared to *Monarchy* it is a curſe; for *Solomon* ſaith, *Prov. 28.2.* For the tranſgreſſions of a Land, many are the Princes thereof, but by a man of underſtanding and knowledge the ſtate thereof ſhall be prolonged.

— *ſummo dulcius unum*
Stare loco, ſociiſque comes diſcordia regnis.

How

How sweetlie doth the Poet sing, when he saith, that it is most sweet for one to govern; for a companie of Governors have alwaies discord to be their companion. *Monarchia nihil habet durum præter nomen, populare contra regimen nihil lenè præter nomen.* Monarchy hath nothing harsh but its name, but on the contrarie, a popular estate hath nothing delightfull or taking but its name. Our times are so full a Commentarie, and so plain an Exposition of the evil events of a popular estate, that I will not, neither need I recite the opinions of the Antients, wherewith they have contemned it, as the worst of Governments, most subject to dissension and change, and most obnoxious to the people. And I think, no Nation under the Sun could ever produce a more notorious example than *mutable England*, where everie man as if he had served an Apprentiship to *novelty*, forgeth new inventions everie day: he changeth his mind as often as children would change their cloaths, and sitteth his conscience to everie opportunitie and purpose. His heart (though hollow) will bend like a flexible oser, and incline to anie thing that is profitable, though never so wicked, his resolutions will break to pieces like ropes of sand, and like the Moon are alwaies changing. He never standeth to anie thing so fast, but that he can slip away from it when he pleaseth. Neither did he ever love any Religion 'so well, but that he could love another as well at any time, and for a need entertain twentie together, twentie did I say? Nay, 'tis his fashion

shion to change his Religions everie day, if not every hour, and so, much Religion makes him an irreligious changeling.

But for brevities sake take his Epitome, viz. Constant onely in inconstancy. And this man thus qualified is one of the main pillars of the Government of England; for you must know too, that he hath sometimes a great mind to be a Governor, nay, he is so hot upon it, that sometimes he will do any thing rather than fail. If his own father stands between the Throne and him, he will make him stand by, or else make him go into another world. He can pull off Kings Crowns, as often as he can pull off his own Hat. He can break a great Oath as easie as he can break a little shreed, and Perjury with him is a Cardinal vertue, if it do but add any thing to his Design. And you will make it a miracle, if this man should not make a good Common-wealths man, if not a good one, however one would think that he might keep his place long enough, being so well furnished with all these sweet, flexible and easie conditions, but no, he cannot, and the reason is, because there is a great Litter of these *Whelps* gathered together of the same kind with himself, and being so many, they often snarl one at another for the bone: so the Government *Proteus* like changeth it self into what shape they please, sometimes one of them is promoted to the Government, just like a Malefactor on a Wooden Horse, whom they pull down when they please, and then run open mouthed with

with a full cry after it again, untill that at length one being nimble footed, or quicker mouthed, catcheth it into his paws, by and by all of them like *Alceus* dogs fall upon him, and although he crieth out

* *Omnibus esse Lupos licet in regione Luporum.*

Alceon ego sum, Dominum cognoscite vestrum.

I am he which use to hunt with you, and be your master Huntsman, yet such is the furious madnesse of these *Animals*, that they tear him in pieces, and hang the Government on another, and so they tolle it about from one to the other, as children do a three half penny ball, thinking it is no sport, if the ball lie long still in one of their hands. *Regni sacra fames quid non mortalia pectora cogis?* What doth not the thirst of ruling compell these mortals to do? Every one cuts his fellows throat if he thwarts him in the Government; they make the people swear to be faithfull to a single person one day, and to swear against a single person the next. It is high Treason to speak against one kind of Government one hour, and high Treason or worse not to speak against it the next; and what is the reason of these turnings, and twinings, and various alterations? *Because in these dayes there is no King in England, and every man doth that which is right in his owne eye;* Judg. 21. 25.

Gal. 2. 18. If I build again the things which I destroyed, I make my self a transgressour.

Velle suum cuique est, nec volo vivitur uno.



An Advertisement to the Enthusiasts, and Crown-hunters of this over-ruling age, admonishing them, since their lives are so short, and so wicked, that they would not expect Eternity in their ill-got-estate, and that from hell there will be no Redemption, because the Devil will not be deluded with bribes, Cares and fears do accompany Crowns lawfully gotten, but curses and damnation do attend them and their possessors, which have gotten them by the Murder of their King, or by any other illegal means, as did our English Rebels.

*Q*uis furor O populus, quæ tanta licentia ferri?
Discite justitiam moniti & non temnere Divos.

What madnesse O people, O people what licentious fury possesseth your earthly Cottages? Can fish live in the air? Or can fowls live in the Sea? Can you scale the heavens, and subdue the Almighty?

Hor. Cælum ipsum petimus stultitia, neque
Per nostrum patimur scelus
Iracunda Jovem ponere fulmina.

The disposing of Crowns belongeth to God, and not unto your frail *Quidlibets*, When you go to wrest the Crown from your Sovereign, you go to fight

fight against God : And through your foolishnesse pull down his wrath upon you. Why preach you up your selves the maintainers of the Law so much ? Alas, thieves cannot live without a Law ; for if they do not distribute their stolen goods equally, and according to Justice (as they term it) Divisions and quarrels will soon arise amongst them. But I hope this is not your case, if it is, * honest men will come by their goods : Therefore being admonished Do not despise your lawfull King and Sovereign.

* The strifes and divisions now amongst the Rebels do further the Kings Restauration to his own, of which they robbed him.

Si genus humanum, & mortalia temnit arma,

Asperate Deos memores fandi atque nefandi,

But if you do, and with your vaunting power, and raging violence over-rule all humane strength and justice, Yet remember, that the gods remember you, and when your villanies are past and rubbed out of your brittle memories (For nothing is more pleasing than to forget ones evil actions) yet then they are most fairly written in Gods book, and shall never be blotted out untill your names are razed out of the book of life. What sweetness is there in Crowns, which makes you so earnest to wear them ? It is your fond conceits to think they are delightfull, there is nothing in them which hath *not plus fellis quam mellis*, more gall than honie.

Deformis facies non est deformis amanti.

It is only your love which makes them beautifull ; for Crowns are not without cares and fears, crosses and losses ; and high seats are alwaies slipperie. *Ovilis Pannus*, said one King, throwing down his Royal Diadem, Were it but known how many miseries and molestations c^d attend thee,

Nemo foret qui te vellere tollet humo.

No man would stoop to take thee up. *Antonius* the Philosopher, Emperor of Rome, was wont to say, That an Empire was *malorum Oceanus*, an Ocean of miseries : and surely the time will come, that every one of you with him will say, *Felix si non imperassem*, Happie had I been, if I had never reigned : but suppose the Crown to be your own, and you everie day to sit upon the Throne of Majestie, triumphing over all perils and dangers, fare deliciously every day, and with those wicked men which King *David* speaks of, have what your heart could wish or desire ? Yet

Hor. Pallida mors aquo pulsat pede pauperum tabernas

Regumque turres,

Death knocks as boldly at the Rulers door,

As at the Cottage of the poor.

When you think your selves most secure, then destruction may be nearest at hand, and when you feast your pampered bodies, crying *seris cras*, then may the sword which must be your executioner hang

hang over your head, but by a hair. *Vita summa brevis spem nos vetat inchoare longam.* The shortnesse of our lives forbids us to expect Eternitie here. Where is *Alexander* the great? Where is *Julius Caesar* the Usurper? Or where is *Oliver* the Tyrant? is he not gone out like the snuff of a Candle, even loathsome to his own Parasites?

Juvenal. *Et cui non totus sufficit orbis
Sarcophago contentus erat, Mors sola faterur
Quantula sint hominum corpuscula.*

And him whom a whole world of villanies could not satisfie, was at length overcome with a little Coffin, and contented with a span of ground, Death onely making him stand to his Principles. And although you like mistie fogs going against the Sun which raised them, rebell against him from whom you have your being, making

Hoc volo, sic jubeo, sit pre ratione voluntas,

Your will's the onely reason of your Laws, and your Laws like traps, only to catch honest men, yet *Nemo malus felix,* There is no wicked man happy.

——— *Facilis descensus averni,
Noctes atque dies patet atri janua Ditis,
Sed revocare gradum, superasque evadere ad auras,
Hec opus, hic labor est.*

It is easie for you, nay it is very pleasant to plunge your selves into Hell, but if you should join all your heads together, nay unite all your hearts and forces into one intire body (which seems is a hard matter for you to do) yet by all your strength and juggling tricks, ye cannot juggle your selves out again, nay, the Devil himself cannot get you from thence, but there you shall burn like wisps, which have done scouring the better vessels, or like the rods which have chastised Gods children. Your rejoycing shall be turned into mourning, and your deceitfull prating into gnashing of teeth.

O curas hominum! O quantum est rebus inane!

How men are taken with their own shadows? and Narcissus-like grope after that which is not. What will it profit a man to enjoy the whole world to day, and lose his own soul to morrow? David taxed them with foolerie, whose inward thought was that their houses should continue for ever, and their dwelling places to all generations, and call their lands after their own names. How much more then may they be taxed with foolery, who call other mens Lands after their own names and think they shall enjoy them for ever? This their way is their folly, yet their posterity approve their sayings, yet this night shall their souls be taken from them, they shall be laid in the grave, death shall feed on them, and the upright shall have Dominion over

them in the morning, and their beauty shall consume in the grave, from their dwelling; though while they lived, they blessed themselves, yet when they die they shall carry nothing away, neither shall anything but their villanies descend with them. The same voice which came to Nebuchadnezzar, whilst he was boasting of his great Babel, shall come from heaven to these Babylonians, saying, To you be it spoken, your Kingdome is departed from you. And Pompey-like you shall die, and have no mold to cover your carcases.

Nudus pascit aves, jacet en qui possidet orbem

Exigua telluris inops.

They who living made men run from them through fear, shall now make men run from them by reason of their stink. And I pray God that I may not have cause to say of this City of London, as once Seneca said of a City which was burnt to ashes, *Unadie interest inter magnam Civitatem, & nullam*, There is but one dayes difference betwixt a great City and no City; for what Citie in the world so full fraught with sinnes and villanies, as ours? ;

Horace,

Uben cicatricum, & sceleris pudet,

Fratriumque. Quid nos dura refugium

Est? quid intantum nefasti

Linquimus? unde manus juvenis

Metu Deorum continui? quibus

Reprehenbis? Ostinant nova

P. 4

*Inclade diffindas retusum in
Massagetar Arabesque ferrum.*

We blush at scars receiv'd, sinne, brothers fall,
Vile age what mischief do we shun at all?
What youth his hands for fear of gods contains?
Or who from sacred Altars spoil refrains?
Ah rather our dull sword new forge and whet
Against the Arabian, and the Massaget.

How do our houses burn with lust? and our
Chambers with pride and wantonnesse, whilest
the streets blush with the blood of Prophets? to see
the Children murther their great, yet loving Father,
before his own door. O Almighty God pardon
our infamous *Particides*, and *Regicides*, and cloze
up those wounds which our sins have made so wide
that none but thy right hand can cure them.

*Miserere laborum
Tantum, miserere animi non digna ferentis.*

Relieve the distressed of thy Saints, and take pley
upon those who are wrongfully persecuted; turn
rather than confound the hearts of all men, and
open the casements of our ignorant (yet zealous)
minds, that by the true light of the Gospel we
may walk in faithful obedience towards thee our
God, and towards our lawful King and Sovereign,
whom thou, not men and Satan have placed over
us: and let all men learn that which a *Divine* and
honourable Poet hath left us.

The

The world's a bubble, and the life of man
 lesse than a span,
In his conception wretched, from the womb
 so to the tomb;
Curst from the cradle, and brought up to years,
 with cares and fears:
Who then to frail Mortality shall trust,
But limnes the water, or but writes in dust.

Yet since with sorrow here we live oppress,
 What life is best?
Courts are but onely superficial Schools
 to dandle fools.
The Rural parts are turn'd into a den
 of savage men;
And where's a City from all vice so free,
But may be term'd the worst of all the three?

Domestick cares afflict the husbands bed,
 or pain his head;
Those that live single take it for a curse,
 or do things worse.
Some would have children, those that have them
 or wish them gone. (none
What is it then to have, or have no wife,
But single thraldome, or a double strife?

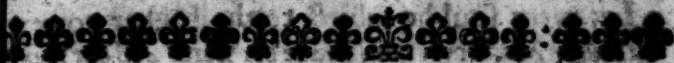
Our own affections still at home to please,
is a disease.

To crosse the sea to any forein soil,
perils and toil.

Wars with their noise affright us; when they cease
we are worse in peace.

What then remains? but that we still should cry
Not to be born, or being born to die.

THE



oil.
as
ce.
cry

The King of Englands Sovereignty proved and approved by the Common Law, to be above both Parliament and people; inferiour to none on earth, but God Almighty: and that neither the people of England; nor any other his Subjects, either distributively, or collectively in one intire body, ought to call the King in question for his actions, though they be never so wicked. The sweet harmony and concordance of the Law of God, and the Law of the Realm in maintaining the Royal Prerogative of our Sovereign, manifested. The Kings Coronation is onely a Ceremony, no part of his Title. How the Changeling, Statesmen of our times, (who will not endure that the King should have Sovereignty over them his vassals,) make themselves absolute Kings over the Scripture, and Law books, and make the Law and the Gospel speak in what sense their wicked wills and lusts vouchsafe. Resistance of the power unlawfull. The Subjects duty to their Sovereign. Their Reward and remedy if they be punished wrongfully. Reverend Bracton cleared from Mr. Pryns false aspersions, Mr. Pryns Character, his Book entitled the Sovereign Power of Parliaments and Kingdomes, arraigned, convicted and condemned, and his confident averment therein. That it was not Saint Pauls, nor the Holy Ghosts meaning to inhibit defensive wars of the Subjects against their King, proved to be Apocriphial, and that Saint Paul (like

E

chs

like an honest man I spoke what he meant, when he said Let every soul be subject to the higher powers, though Mr. Pryn would have his words and his meaning two things. How Mr. Pryn worshipped the long Parliament heretofore as a Sacred Deity, when it acted wickedly, and now despiseth it, as idolatry; and an Advertisement to him to write a book of Retractions.

To go about to prove, that the King of England, &c. hath the Supreme power over the Parliament and people, deserveth as much derision, as to go about to prove that the Sun shineth at noon day, or that the heavens are above the earth, yet since there are those amongst us, who like the Sodomites grope for light in the clearest day, and have the impudence to publish for truth, that which their conscience telleth them is false, I will give you a taste of our Lord the Kings Sovereignty, which lieth dispersed and scattered about in our Law books.

In the Corona. The Law of the Crown is the principal part of the Laws of this Realm, *Co. Lit. 11. b. 15. b. 344. a. 25 E. 3 cap. 1. Register inter jura Regia 61, &c.* For since the Common Law of the Land, is common usage, expressed in our books of Law, and judicial Records, *Co. Lit. 344. a. Plowden 195. Finch 77. a.* The Government of this Kingdome by a Royal Sovereign is become a Fundamental Law, being as antient as history it self, and used from the time whereof the memory of antiquity is not to the contrary.

And since that the ligeance, faith & obedience of the

the Subject is due unto the King by the Law of nature, Co. l. 6. fol. 12. as well before, as after the municipal and Judicial Laws were made, our Law-books like faithfull Subjects (being the Magazine of law) from their *Alpha* to *Omega* could preach no other Doctrine than Allegiance, faith and due obedience to their Sovereign the King, whom they all confesse and testifie to be the Supreme lord and head of the Common-wealth, immediately under God, above all persons, in all causes. *Finch in French, fol. 20. in English 81. Co. lib. 2. 15. Le Roy est caput & salus Reipublicæ, & a capite bona valetudo transit in omnes, lib. 4. 124.* the King is the fountain of Justice, tranquillity and repose, *Plowden 242.* Therefore *Nil desperandum Rege duce, & Auspice Rege,* Nothing can come amisse to us, the King being our guide and Sovereign. *Reges sacro a quo uncti spiritualis jurisdictionis sunt capaces,* Kings being the Lords Anointed are nursing Fathers to our Church. The King of England est *Monarcha & Imperator in Regno suo,* Davis Irish reports fol. 60. the Almighty hath said, that they are gods, and our common laws of England being founded on the laws of God do likewise attribute to them a shadow of the Divine excellencies, viz.

- | | | |
|---------------------------|----------------------|---------------|
| Vvingates Maxim fol. 301. | 1 Divine perfection. | 5. perpetnity |
| | 2 Infinitenesse | 6. Justice. |
| | 3. Majesty | 7. Truth. |
| | 4 Sovereignty. | 8 Omniscience |

Of

Of which I have already treated ; Nay as God is a King in Heaven, so the King is stiled, a God upon Earth. *Finch* 81. He is the Head, Father, Physician, and husband of the Common-wealth ; He is Gods Lieutenant, Deputy, Vicegerent, receiving his Commission from God, not from the people. These are the titles which the Common Laws of England give to the King. *A Divine sentence is in the lips of the King, his mouth transgresseth not in judgement,* Prov. 16. 10. saith Gods word, Therefore the Law receiveth it for a Maxim, *That the King can do no wrong,* Co. Lit. f. 19. He is *Rex gratia Dei non populi,* King by the grace of God, not of the people, *The most high ruleth in the Kingdom of men, and giveth it to whomsoever he will,* Dan. 4. 17. Therefore all the Lands and Tenements in England, in the hands of Subjects, are holden mediately or immediately of the King, but the King is Tenant to none but God, 8 H. 7: 12. Co. Lit. 1. For, *Prædium Domini Regis est Directum Dominium, cujus nullus author est nisi Deus,* Only God is the author and Donor of the Kings Dominions. Therefore the possessions of the King are called, *sacra Patrimonia & Dominica Corona Regis.* The King is the Lords anointed, 1 Sam. 10. 1. Therefore the Law giveth reverence to his Person, and maketh him supreme in Ecclesiastical causes. The villain of a Lord in the presence of the King cannot be seized, because the presence of the King, is a protection to the villain for that time, 27 ass. Pla. 49. *Is it fit to say to a King, thou art wicked, and to Princes, ye are ungodly ?*

Job 34. 18. Therefore no Civil (much lesse Criminal) action lyeth against the King, if he doth unjustly, the only remedie against the King is by petition and supplication, for *who shall command the King?* Stamford Piar. fol. 5. Bracton fol. 5. Fleta fol. 17. Finch 13. The Prerogative which the Common-law giveth the King is so large, as Sir Henry Finch saith, that you shall find that to be law almost in every case of the King, that is law in no case of the Subject, Finch fol. 85. And therefore Sir John Davis in his preface confidently averreth, that the Common-law doth excel all other laws, in upholding a free Monarchy, which is the most excellent form of Government, exalting the Prerogative royal, and being tender, and watchful to preserve it, and yet maintaining all the Ingenuous liberty of the Subject. Nay so carefull is the law of the Kings Sovereignty, that in all cases from the highest to the lowest, it demonstrateth the Kings supreme power and dignity. The law will not permit any Subject to come so near the King, as to be jointenant with him, for if Lands are given to the King and a subject, or if there be two Jointenants, and the Crown descend to one of them, the Jointure is severed, and they are Tenants in Common; for no Subject is equal with the King, Co. Lit. 190. Plowd. Com. in Seig. Barkleys Case. Nay rather than the Subject shall be equal with the King in any thing, he shall lose all; for the King being Tenant in Common of entier Chattel

Chattel personal, he shall have the whole, as if an Obligation be made to two, or two possessed of an horse, and one is attainted, the King shall have the whole duty of the Obligation and the horse, 13 El. pl. 322. Finch. 178. To instance all particular cases, is endlesse and impossible, all land is holden of the King immediately, or by means, himself not having any higher upon earth of whom to hold, 50 Aff. pl. 1. 18 El. Pl. 498. For it would be against Common right and reason, that the King should hold of any, or do service to any of his subjects, saith Cook, lib. 8. 118. Because he hath no Superior but God almighty, Cook Lib. 1. Escheats of all Cities appertaineth unto the King, all mines of Gold and silver, or wherein the gold and silver is of the greater value, appertain unto the King, 8 E. 3. Escheat 12, 1 El. Pl. 314. The King is *Anima legis*, he governeth and defendeth the law, all Writs and Processes run in his name, and receive authority only from him; and all persons have their power from him, and by his Writ, Patent, or Commission. The King hath the sole Government of his subjects. The body Politick and the natural body of the King make one body, and not diverse, and are inseparable and indivisible, Pl. 234 242. 213. lib. 7. 12. *Rex tuetur legem, & lex tuetur ius*. We must be for God and the King, because by his laws we are protected, and it is a miserable case to be out of the Kings Protection, Co. Lit. 129.

All Jurisdictions and the punishment of all offenders against the Laws, belongs to the King; And Treasons, Felonies and other Pleas of the Crown, are *propria causa regis*. For why? The King is *viva Lex*, a living Law, who only hath power to give Laws, and therefore he only ought to punish those who break them: Not the Parliament as it is called, *viz.* the two Houses, or either of them singly, because they without the King can make no Law, and therefore they are murderers, because they have put to death many worthy Innocents, having no other Law, but their own wicked wills.

And for my part, if any one should tell me that the Law of *England*, is nothing but the will of the King, I could not disprove him; for what are the great volumes of our Statutes, but the Monuments and Repertory of the Kings will? What is the reason, that it is a Law that the King cannot make new or alter old Laws, but in Parliament with the consent of his Lords and Commons? Because the King was pleased to will it so; for it was not so from the beginning. The King was long before Parliaments, and therefore did most certainly make Laws without them. What is an Act of Parliament, but the will of the King, Nay what is *Magna Charta*, but a *Roy le veil*? All our Rights and Liberties we enjoy, are by the gracious concessions of our Sovereign Lord the King, who esteemeth our good, and freedom, his best

prærogative and happinesse; *Omnium domos, illius vigilia defendit; omnium otium, illius labor; omnium delicias, illius industria, omnium vacationem, illius occupatio*: The King by his watch, and diligent care, doth defend, and keep every mans house in safety: his labour doth maintain and defend every mans rest and quiet, his diligence doth preserve and defend every private mans pleasure and delight, his businesse doth maintain and defend every mans leasure; So that (as *Manwood* hath it) even as the head of a natural body doth continually watch, and with a provident care still look about for the safety, and preservation of every member of the same body: Even so the King being the head of the body of the Commonweal, doth not only continually carry a watchful eye for the preservation of peace, and quietnesse at home amongst his own Subjects, but also to preserve, and keep them in peace and quietnesse from any forein invasion: Therefore if the Rebels since the murther of our gracious King *Charles* the first, have taken the freeborn Subjects of this Nation, and imprisoned them like Slaves without any just cause or due processe of Law; If they have violently driven us from our Lands and Livelyhoods, possessing themselves of them, and taken away our free Customs and Liberties; If they have unjustly deprived us of the benefit of the Law, banished us out of our Country, and destroyed us with their high Courts of Injustice, without the verdict of
our

our equals, contrary to the Law of the Land; if they have delayed Justice and Right, denyed it to all men, and granted it to no man, but to those who would buy it, Blessè God for Charles the first, and pray for the restauration of Charles the second. Praise God for their noble Prædecessours, who have been our Nursing Fathers, and their Queens our nursing Mothers, who have willed and enacted *Magna Charta*, ca. 29. *Nullus liber homo capiatur, vel imprisonetur, aut dissisetur de libero tenemento suo, vel libertatibus, vel liberis consuetudinibus suis, aut utlagagetur, aut exuletur, aut aliquo modo destruat, nec super ibimus, nec super eum mittemus nisi per legale iudicium parium suorum, vel per legem terræ, nulli vendemus, nulli negabimus, aut differemus justiciam, vel rectum.* That no man should be arrested, imprisoned, disseised of his Free-hold, of his Liberties, or free customes, or out-lawed, banished, or otherwise destroyed, but by the verdict of his equals, and the Law of the Land, neither should Law and Justice be delayed, sold or denyed to any man, but the King in judgment of Law, is present in all his Courts of Justice, repeating these words, *We will sell, deny, nor delay Justice and right to no man*, *Inst.* 2. 55. O Magnificent, blessed, and golden Oration! It proceeded from the lips of Kings, and we shall never hear such Doctrine preached again in any of our Courts of Justice, untill our King be restored to his own, and sit Judge amongst us. It was King Charles the first who granted

that the burthen of Excise should not be laid on the Shoulders of his Subjects, but the Rebels with their intollerable and monstrous Excises, new found impositions, and other unspeakable grievances, have beggered the Subjects, and undone the whole Kingdome both in their Estates and Reputation; To be short, whatsoever they voted unlawfull for the King to do, they have done that, and ten thousand times worse: so that though we want not bodies to feel the miseries, which they have brought upon us, yet we want tongues to expresse the wofulnesse of our Condition, and the incomparable wickedness of these Traytors.

And what greater pretence have they had for their actions, than to say, that the King was not the Supreme Governour over his Subjects? A contradiction in it self; but we will proceed further to manifest their error. Sir *Thomas Smith* in his common-wealth of *England*, saith, *cap. 9.* By old and antient Histories that I have read, I do not understand that our Nation hath used any other general Authority in this Realm, neither *Aristocratical*, nor *Democratical*, but only the royal & Kingly Majesty, who held of God to himself, & by his Sword, his People & Crown, acknowledging no Prince on Earth his Superiour, and so it is kept, & holden at this day; which truth is sufficiently warranted in our Law-Books. The state of our Kingdome (saith Sir *Edward Cook li. 4. Ep. ad lectorem*) is *Monarchical*, & from the beginning by right of inheritance

rance

rance hath been successive, which is the most absolute and perfect form of Government; excluding *Interregnum*, and with it infinite inconveniences, the *Maxim* of the common Law being *Regem Anglia nunquam mori*, That the King of England never dyeth; then doubtlesse the Rebels could not by Law mortifie both the natural and politique capacity of the King. And in *Calvins* case *li. 7.* The weightiest case that ever was argued in any Court, than which case (according to my Lord *Cokes* observation) never any case was adjudged with greater concordance, and lesse variety of opinions, and that (which never fell out in any doubtfull case) no one opinion in all our books is against that judgment, In this case it was resolved amongst other things, *Fo. 4. &c.* 1. That the People of England &c. were the Subjects of the King, *viz.* their Sovereign liege Lord King *James*. 2. That Ligeance, or obedience of the Subject to the Sovereign, is due by the Law of Nature. 3. That this Law of Nature is part of the Laws of England. 4. That the Law of Nature was before any judicial or municipal Law in the world, 5. That the Law of Nature is immutable, and cannot be changed. From which resolutions we may conclude, that the Subjects of the King of England (unlesse they like God Almighty could alter the Law of Nature,) They could not alter their obedience and subjection to their Sovereign Lord King *Charles*. For if by the Law of Nature

ture obedience from them was due to the natural body (as I shall further prove) of King *Charles*; and if the Law of Nature is immutable, (as most certainly it is, *Bracton lib. 1 ca. 5. D. & Sta. ca. 5. & 6.*) then could not they have any cause whatsoever, (as altering their Religion, banishing, or killing of them) a sufficient ground for them to take up arms against him, and put him to death. For by this they go about to change the Law of Nature, which is impossible for mortals to do: But say some, by the Law of Nature we may defend our selves, and therefore levy war against the King for our own defence; I answer, that by the Law of Nature we are bound to defend our selves, yet must we use no unlawfull means for our defence; for the Subjects to levy war against their Sovereign, is forbidden both by the Laws of God and Nature. Therefore vain and foolish is that excuse, as well as all others which the Rebels make use of to defend their Rebellion.

Ligeance is a true and faithfull obedience of the Subject due to his Sovereign, It is an obligation upon all Subjects to take part with their Liege Lord against all men living, to aid and assist him with their bodies, and minds, with their advice and power; not to set li up their arms against him, nor to support in any way those who oppose him. This ligeance and obedience is an incident inseparable to every Subject of *England*; and in our Law-books, and many Acts of Parliament, as in 34 *H. 8. cap.*

1. 35 *H. 8. cap. 3, &c.* The King is called the liege Lord of his Subjects, and the people his liege subjects. Every Subject of *England* taketh the Oath of ligeance, which is only due unto the King, yet doth not the ligeance of the Subject to the King begin at the taking of this Oath at the Leet; For (as it was resolved in *Calvins Case*) so soon as the Subject is born, he oweth by birth-right ligeance and obedience to his Sovereign Lord the King. Because ligeance, faith and obedience of the Subject to the Sovereign, was by the Law of Nature written with the Finger of God in the Heart of Man, before any municipal, or judicial Laws were made: 1. For that *Moses* was the first Reporter or writer of Law in the World, yet government and subjection was long before *Moses*. 2. For that it had been in vain to have prescribed laws to any, but to such as ought obedience, faith and ligeance before, in respect whereof they were bound to obey and observe them, *Frustra enim feruntur leges, nisi subditis, & obedientibus.* You may read likewise in *Calvins Case*, That the King of *England* hath his title to the Crown by inherent birth-right, by descent from the blood royal, from God, Nature, and the Law, and therefore not by way of trust from the two Houses of Parliament; or from the People; Neither is his Coronation any part of his Title, but only an ornament, and solemniation of the royal descent; For it was then resolved, that the title of King *James* was by des-

fent, and that by Queen *Elizabeths* death, the Crown and Kingdom of *England* descended to his Majesty, and he was fully and absolutely thereby King, withour any essential ceremony, or act to be done *Ex post facto*. So in the first year of the same Kings reign, before his Majesties Coronation, *Watson and Clarke*, seminary Priests, and others, were of opinion, that his Majesty was no compleat and absolute King before his Coronation, but that Coronation did adde perfection to the descent, and therefore (observe saith my Lord *Cook* their damnable and damned consequent) that they by strength and power might before his Coronation take him and his royal Issue into their possession, keep him prisoner in the Tower, remove such Counsellors, and great Officers as pleased them, and constitute others in their places, &c. and that these, and others of like nature, could not be treason against his Majesty, before he was crowned King. But it was clearly resolved by all the Judges of *England*, that presently, by the descent, his Majesty was compleatly and absolutely King, withour any essential ceremony or act to be done *Ex post facto*, and that Coronation was but a royal ornament, and outward solemniation of the descent. And this evidently appeareth by infinite Presidents and book cases, where such execrable opinions have been no sooner hatched, than destroyed; and if the Judges of our age had been so honest, as to have cropped in the bud such like opinions

ons broached by the Rebels, *Charles* the first had still been our King, and we a flourishing and happy Kingdom.

Although the King of *England* hath two Capacities, the one by Nature, the other by Policy; yet ligeance is due to the King in his natural capacity, and his natural and politick body make but one indivisible body, *Plö. 213.* The Oath of Alligiance is made to the natural person of the King, so is the Oath of Supremacy, and all Inditements of Treason, when any do intend, or compasse *mortem et destructionem Domini Regis*, the death, and destruction of the Lord our King (which must needs be understood of his natural body, for his politick body is immortal, and not subject to death) the Inditement concludeth, *contra ligeantia sua debitum, ergo*, the ligeance is due to the natural body, *vid. Fitt. Justice of Peace, 53. Plö. Com. 384.* in the Earl of *Leicesters* case; It is true, that the King *in genere* dyeth not; but no question *in individuo* he dyeth, as for example *Charles* the first dyed, yet the King is not dead, because *Charles* the second (whom God preserve) is still alive. For by the Laws of *England*, there can be no *interregnum* within the same, *lib. 7. 11.* And to affirm, (as the Traytors now do) that the Kings power is separable from his person, is high Treason by the Law of the Land; hear the Oracle of the Law tell you so, *lib. 7. 11.* In the Reign (saith he) of *Edward* the second, the *Spencers*, the Father, and the

the Son, to cover the Treason hatched in their hearts, invented this damnable and damned opinion; that Homage, and Oath of Ligeance, was more by reason of the Kings Crown, (that is of his political capacity) than by reason of the person of the King, upon which opinion they inferred execrable, and detestable consequents. 1. If the King do not demean himself by reason in the right of his Crown, his Lieges are bound by Oath to remove the King. 2. Seeing that the King could not be reformed by Suite of Law, that ought to be done by *aspetee*, that is by force. 3. That his Lieges be bound to Govern, in aid of him, and in default of him. All which were condemned by two Parliaments, one in the Reign of E. 2. called *exilium Hugonis le Spencer*, and the other in Anna: E. 3. cap. 1. If the opinions of the *Spencers* were so wicked, and detestable, what then are the actions of the Rebels of our age, who have put in practice, what was but intended by the *Spencers*, and that they might reform the King according to their minds, cut off his head, because he was a headhigher than they. *O Monstrous Reformers.*

Did I not know that the *Enthusiasts* of our times, do by their diabolical interpretations, subvert even the Holy word of the Almighty, making themselves absolute Kings over the Scripture, to do what they please with it, though they will not permit their King to have Sovereignty over themselves his Vassals; And, like the raging torrent of
the

the foaming floods, which running down the lofty Hills, demolisheth and carrieth away all opposites in its roaring Streams; or as the violent fury of a Masterless, headstrong multitude, who hew down Kings, as well as Royal Subjects, in their tempestuous fury: so these men set upon the Bible, and stretch every Text of Scripture to their own meaning, although there is as great a distance between their meaning, and the Scripture, as there was betwixt the Glutton in Hell, and *Lazarus*, in *Abrahams* Bosom in Heaven, else should I wonder, how they could seem to make the very Letter of the Law speak against the very Letter, and like the Philosophers stone, which turneth all things into Gold, so the tongues of these men turn the sense of all the Lawbooks into their golden meaning, and cite those books as authorities on their sides, which are so contrary, and opposite against them, as if they had been purposely prepared to encounter and confute them; For where is the Kings Sovereignty more fully demonstrated, and evidenced, than in Reverend *Bracton*? and what book so much abused as his? For *lib. 2. cap. 24.* speaking of Liberties, and who had power to give them, *Quis?* saith he, who hath power? he answereth that the King hath. For, *Sciendum, quod ipse dominus Rex, qui ordinariam habet jurisdictionem, et dignitatem, et potestatem super omnes qui in regno suo sunt, habet enim omnia jura in manu sua, quæ ad coramam, et laicalem pertinent*
potesta-

potestatem, & materialem gladium, qui pertinet ad
 regni gubernaculum, habet etiam justitiam, et ju-
 dicium, quæ sunt jurisdictiones, ut ex jurisdictione
 sua, sicut dei minister, & vicarius, tribuat unicuique
 quod suum fuerit. Habet enim ea quæ sunt pacis,
 ut populus sibi traditus in pace sileat, & quiescat, &
 ne quis alterum verberet, vulneret, vel male tractet,
 ne quis alienam rem, per vim & roberiam auferat,
 vel asportet, ne quis hominem Mahemiet vel occi-
 dat. Habet enim coercionem, ut delinquentes pu-
 niat, & coerceat. Item habet in potestate sua leges,
 & constitutiones, assisas in regno sua provisas, et ap-
 probatas, et iuratas, ipse in propria persona observet,
 et subditis suis faciat observari, nihil enim prodest
 jura condere, nisi sit qui jura tueatur. Habet igitur
 Rex hujusmodi jura sive jurisdictiones in manu sua;
 And again in the same Chapter, ea quæ jurisdic-
 tionis sunt & pacis, & ea quæ sunt justitiæ, & paci an-
 nexa, ad nullum pertinent, nisi ad coronam,
 & dignitatem regiam, nec a Corona separa-
 ri poterunt cum faciant ipsam Coronam. The
 sum of which in English is this, the King hath
 supreme power in all civil causes, the Law flow-
 eth solely from him, he is *super omnes*, above all men
 in his Kingdom, all jurisdictions are in him, The
 material Sword of right belongs to him, and what-
 soever conduces to peace, that the people com-
 mitted to his charge may live peaceably and quiet-
 ly. The power of holding Assizes is derived from
 him, and of punishing Delinquents, for it would be
 in

in vain to Enact Laws, if there was not some body enabled to protect us by defending them &c. And the same Author saith *lib. 2. ca. 9. Potentia vero omnes sibi subitos praeellere, parem autem habere non debet, nec multo fortius superiorem*, and a little after in the same Chapter, *Exercere Rex debet potestatem juris, sicut dei vicarius in terra et minister, quia ea potestas solius Dei est.* The King doth excell all his Subjects in power, He hath no Equal, much lesse a Superiour, because his power is from God only, he is Gods Vicar, Therefore not the Peoples. And again, *li. 1. ca. 8. Item in temporalibus sunt Imperatores, Reges, et Principes, in hiis quae pertinent ad regnum, et sub eis Duces, Comites, Barones, magnates sive Vavasores, et Milites, et etiam liberi et villani, et diversa Potestates sub rege constituta.* And a little after, *sunt etiam sub Rege liberi homines, et servi ejus Potestati Subiecti. Et omnis quidem sub eo, et ipse sub nullo, nisi tantum sub Deo; Parem autem non habet in regno suo, quia sic amitteret praeceptum, cum par in partem non habeat imperium. Item nec multo fortius superiorem, nec potentiorum habere debet, quia sic esset inferior sibi subiectis, et inferiores pares esse non possunt potentioribus, ipse autem Rex non debet esse sub Homine sed sub Deo, et sub Lege, quia Lex facit Regem.* Dukes, Earls, Baronets, Knights, the Worthies of the Land, Free-Men and Villains, all are under the King, and the King under none but God, He hath no Peer in his Realm, because then he would lose his command,

for

for amongst Equals there can be no Empire, therefore much lesse hath he any Superiour, or more powerfull than himself, because then he would be inferiour to his Subjects, and Inferiours, (as the Subjects are,) cannot be equal with the more powerfull, (as the King is.) But the King ought not to be under man, but under God, and the Law, because the Law makes him King.

But what if the King should swerve from the Rules of the Law, destroy his Subjects and their Estates without a cause, May the Subjects take up arms against their Sovereign, and compell him by force to do that which they cannot perswade him to by fair meams? No, saith Bracton, li. 1. ca. 8. *Si autem ab eo petatur (cum breve non currat contra ipsum) locus erit supplicationi, quod factum suum corrigat, et emendet, quod quidem si non fecerit, satis sufficit ei ad penam, quod dominum expectet ultorem. Nemo quidem de factis suis presumat disputare, multo fortius contra factum suum venire,* No Enditement of high Treason &c. lieth against the King, our only remedy is to Petition his sacred Majesty, but if he will not hearken to our just and reasonable requests, *satis sufficit*, Nay his punishment is more than enough, for he must render an account one day to him who judgeth righteously, who will give us all a hearing, the Beggar as well as the King. But let not men (in the mean time) presume to question the deeds of the King, much lesse Rebel against him, and undoe by force, what the King shall do though

though not according to right. And that you may know that *Bracton* fully meant that the Subjects ought not to rise against the King though he acted unjustly, He repeats his mind in other places, *li. 5. Tract. 3. de defaltis, cap. 3. 3.* where he puts the case, that if the King should do injury, and will not suffer the Law, but his will to take place, *Quo casu cum dominus Rex super hoc fuerit interpellatus, in eadem persisterit voluntate, quod velit tenentem esse defensum injuria cum teneatur justitiam totis viribus defensare, ex tunc erit injuria ipsius domini Regis, nec poterit ei necessitatem aliquis imponere, quod illam corrigat, et emendet, nisi velit, cum superiorem non habeat nisi deum, et satis erit illi pro pena quod deum expectat ultorem.* If the King who is bound to administer justice to his utmost power, being Petitioned, will not recall, and amend the wrong he did, he injures his Subjects, but no body can force him to do right, because he hath the Supreme power, he hath no Superiour but God, and it is punishment enough for him, to expect that God to whom vengeance only belongeth, will take vengeance on him. To every point which I have cited out of *Bracton*, doth *Fleta* unanimously agree.

What man then, so impudently wicked? What hand so wilfully audacious? what pen can there be so repugnant, and contradictory to all truth? as to affirm and publish to the world, that *Bracton* writeth, and is so to be understood, *viz.* That the people have the Sovereignty over the King, and may call

call him in question for his actions, & so punish him for his offences. O Traytor to the King, and Sy-cophant of *Bracton*.

X *Mr. William Prymme* of *Lincolns-Inne* is the man, who with his Hand and Pen (I cannot say Heart) hath promulged this false Doctrine to the World, in his Book called *The Sovereign Power of Parliaments and Kingdoms*: Wherein (according to *Mr. Sandersons* expression, in his History of King *Charles* the 1st. fo. 117.) *Prynne* pretends to overthrow all Scripture proofs against killing Kings and Princes. For my part I bear not the least grudge or animosity to the mans person; But his book is such a rapsody of nonsense, a bundle of Rebellion, and Treason, a Pamphlet so Seditious, Pernicious, Sophistical, Jesuitical, Trayterous, and Scurrulous, that I want *Mr. Prynnes* Epithites, to give his own book, its deserved Odium: Wherein (as *Mr. Fuller* in his Church History, lib. 11. fol. 152. well observeth) he delighteth more to be numerous with many, than ponderous with select quotations, which maketh his Books to swell with the losse of tentimes of the Reader, sometimes of the Printer, and his pen generally querulous, hath more of the Plantiff than of the Defendant therein.

I mention *Mr. Prynne*, and his book here, only to put him in mind of the wrong which he hath done both to our Sovereign the King, and the whole Kingdom; He being the greatest, (if not the only Champion,) who rook upon him, to vindicate,

cate, and applaud, those treacherous, damnable, and rebellious proceedings, and unchristian, inhumane, and unnatural Warr against the King, of that Monster, called the Long Parliament, whom, now he laboureth as much to vilify, as he did then to promote. O Trayterous Offspring, which killeth his Mother only, because she will not give him, suck! If he repent, why doth he not write a book of retractations? *If he looketh upon his book intituled, The lawfulnessse of the Parliaments necessary defensive War, both in point of Law and Conscience,* I am sure, he will have cause enough to repent of his writing, if he hath any *Law or Conscience in him.* And he hath no way better to redeem his credit, than by a publique Confession. God may pardon him, and the King may pardon him, if he repenteth; But without repentance, he must expect nothing but a Traytors reward in this World; I leave him to Gods mercy in the World to come.

But since it is the manner of Worldlings to set the best side formost, the purest grain commonly lyeth in the mouth of the Sack, and a fair Apple many times hath a rotten coar; Therefore behold the specious Title of Mr. Prynnes book, and the cunning Sophistry, in his Mental Reservation, by which he hath deceived the common people, befooled himself, *and undone the whole Kingdom; the Title of his book is, The Parliament and Kingdom are the Sovereign power.* Any man would think,

R

that

that by the word, *Parliament*, Mr. *Prynne* meant the King, the House of Lords, and the House of Commons, because by the Law of the Land, there can be no Parliament without the King, neither can the two Houses by Law act any thing without him, and then if he means so, no man will deny, but that the Parliament hath the *Sovereign power*; But alas he hath no such thoughts, he means (as by the stuff of his book is manifest) that the two Houses, or the major part of them, have the *Sovereign power*, and that they may enact any thing without the King, as well as with him: Thus by lifting up the Legs and Feet too high, he hath given the Head a fall, and battered the whole Body into pieces, O unhappy *Member*, who would have the Heels execute the Office of the Brains, and maintain the Warr of the inferiour Members against the Superiour, to be legal, and consciencious! In his Epistle Dedicatory to the Lords and Commons, whom he calleth, Eternally Renowned Senators, and most cordial Philopaters (he will not now tell you, they were eternal) Mr. *Prynne* termeth all contrary opinions to his (though they be the opinions of Bishops, and farr better Lawyers than himself) to be but the vain, empty, brain-sick, lying fancies of a few illiterate, impolitic Court Chaplains, Lawyers, Sycophants, &c. How irreverently, and discourteously, he hath dealt with his Gracious Sovereign, Lord, and Master the King, let his book judge, where he can scarce speak of the

the King at any time, without taxing him with perjury, lying, popery and murder.

He railleth against the treachery and disloyalty of Popish Parliaments, Prelates, Lords, and Subjects to their Sovereign, and so concludeth, that they have made greater innovations, and encroachments on the Crown, and in an higher degree, than ever did the long Parliament, which he hopes will for ever silence the clamorous tongues of all ill Counsellors, Courtiers, Royalists, Malignants, Papists and Cavaliers, against the proceedings of that Parliament, (see the 1. part of his Book, fol. 33.) as if the excessive abundance of other mens sinnes, would justifie the sinnes of the long Parliament. And indeed, the most of his arguments are *à facto ad jus*, which (especially in the Kings case) is no argument at all. The books of the Royalists to maintain the Kings just prerogatives, he calleth anti-Parliamentary Pamphlets, and the Authors of them he calleth Malignant, Popish Vipers, illiterate, ignorant, injudicious Court Doctors and Lawyers, and Anti-parliamental *Momusses*: But is not Mr. Prynne the Anti-parliamental *Momus* and viper? who seareth the body above the head, maintaineth that the two Houses, or the major part, have the Sovereign power, may act without the King, levy warre against him, and kill him too, by defending themselves; which as he telleth you, he will justifie both in point of Law and conscience. O unhappy law! O the no Con-

science ! which teacheth men to kill Kings, and the Subjects to levy warre against their Sovereign ; *David*, the Lords anointed, cryed, The Lord forbid that he should do this thing ; But Mr. *Prynne* a Presbyterian, cryeth, The Lord forbid that it should not be done. Oh, the difference between a *holy David*, and a rigid Presbyterian !

He maketh the ignorance (as he termeth it) of other men, the greatest ground of his arguments ;

Vid. Epist.

2 part of Sovereign power.

He calleth all Divines and Lawyers, a company of seemingly scient, though really inscient, self-conceited, Court Doctors, Priests and Lawyers ; *Do-*

Etum genus indoctissimorum hominum, vix ad Doroberniam usque docti ; who hold an opinion contrary to his, (truly so named, by himself

Vid. Epist. 1. part of Sovereign power, &c.) dangerous Paradoxes, and upstart Enthusiasmes.

He endeavoureth to make us, all our Ancestors, and all Kingdomes fooles, himself the only omniscient. He revileth the King and all his royal party, by the names of Murtherers, Popish cut-throats, ignorant *Momusses*, and an unnatural generation of popish and malignant vipers ; But, To his ever honoured, noble, kind friends, the right Honourable Lord, *Ferdinando Fairfax*, the right worshipfull Sir *William Waller*, and Sir *William Bruerton*, Knights, Commanders in Chief of the Parliaments forces, (which is the superscription to his Epistle of the 3d. part of the Sovereign power,

er,

er, &c.) These he calleth in the Vocative case, *Deservedly renowned worthies*. So that, as none but *Homer* could expresse the praises due to *Homer*, so none but Mr. *Prynne* can expresse the aspersions which Mr. *Prynne* hath cast upon his Master, the King, and his betters, the loyal Royalists; for who can come after Mr. *Prynne* in railing, where he letteth his pen flye out?

You must take his own interpretations for true Maxims, and his own meaning both of Scripture and Law-books, must go for current Doctrine; otherwise you spoil his whole building; and that which he recites for him, will be most against him. Nay, his averments must passe for undoubted axioms. But you will ask me then, How can Mr. *Prynne* be clear from the guilt of blasphemy? who in his 3d. part of the Sovereign power of Parliaments, fol. 6. declareth himself in these words, viz. *I dare confidently averre, it was never the thought, nor intention of Paul, or of the Holy Ghost, to inhibit Subjects by defensive armes to resist Kings themselves, under pain of damnation*. For my part I will not invectively censure Mr. *Prynne*, as guilty of Blasphemy, nor scold at him as a Subverter of Scripture, Parasite, &c. as he hath done at others who are contrary to him in opinion, but let me tell him, that if he had ayerred, that it was never the thought, nor intention of St. *Paul* or the Holy-Ghost to inhibit Subjects, by offensive arms, to resist Kings themselves, under pain of damnation;

on; I should have as soon believed him, for Saint Paul saith, Rom. 13. 1, 2. *Let every Soul be Subject unto the higher Powers, for there is no power but of God, the powers that be are ordained of God, whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation.* Now if St. Pauls thoughts and intention be not according to his words, then Mr. *Prinns* confident averment, perhaps may be true; but if St. Pauls thoughts and intention be according to his words (as most certainly they are) then Mr. *Prinns* averment, is but a false allegation, and a bellying of St. Paul, and the Holy-Ghost; for by Saint Pauls Doctrine, he which is not subject too, but resisteth the power, shall receive damnation; but whosoever with defensive arms resisteth the King, is not subject to, but doth resist the power; There be which with defensive arms resisteth the King, shall receive damnation, The *Major* no man can deny, the *Minor* is inviolable, and the Conclusion is perfect, and sound. There be those indeed who do confidently averr (and have written a book too,) that there were men before Adam, but I could never see any Scripture, but their own interpretations and meanings to warrant their averments. And untill Mr. *Pryn* can produce Texts of Scripture, to warrant, and maintain his confident averment, he must excuse me, if I still hold St. Pauls Doctrine Canonical, and his averment meer Apocripha. For suppose the King subverteth both Law and Religion

on, yet doth not that take away his supreme power, he is still a King, and Gods ordinance; *Saul* was a King, though an impious sinner, and there have been wicked Kings as well as wicked Subjects, to do evil (saith one,) is no power, but impotency, therefore if the King command me to murder my self, my Father, to destroy my Country, or to do any other wicked act, I will not do it, but obey God, not him, because it is his corruption, not any power he hath, from whence his commandment proceedeth: and therefore I am not obliged to obey him, because I must be a Subject to his power, not to his sins; yet if he should run after me with a naked Sword to kill me, my Father, my Mother, ruine my Country, Laws, and Religion, Yet would not I with defensive arms, lift up my hands against him, to resist, hurt, and destroy him, because he is still my King, and hath still that supreme power, which God placed in him, although he doth not then execute it, and therefore if I should with defensive Arms lift up my hands to resist, hurt, and destroy him, I should with defensive Arms lift up my hands to resist, hurt, and destroy the Ordinance of God, and so receive damnation for my reward; Not to perform the Kings command, is a resistance, although we suffer death; Therefore if it be the Kings power and not his wicked will which commandeth me to do an evil thing, if I did not perform his evil commandment, I should resist his power and so be liable to damnation, although I patiently and meekly

suffered death. But doubtlesse the Kings power cannot command me to do any evil, but it must proceed from his sinfull will, for God is not the Author of any unrighteousnesse, and there is no power but what God is the Author of; therefore according to venerable *Bede*, the Apostle doth not say, *Non est cupiditas nisi a Deo, est enim mala cupiditas qua non est a deo, notendi autem voluntas potest esse a suo quoq; animo pravo.* That there is no concupiscence but what is of God, for there is an evil concupiscence, which is not from God, and the evil will of sinning proceedeth from our own depraved mindes; therefore if the King command me to do an evil thing, I ought to obey God, not his wicked will, but rather than to lift up my hands against him, though in my defence, I ought cheerfully and meekly to suffer a thousand deaths, for by dying unjustly here, I shall live eternally in Heaven; and since the Glory of a Christian is the Crosse, by suffering and dying a Martyr, I shall obtain everlasting Glory, and by my thus doing well, I shall get praise even of the Power, which the Kings wicked will made use of to destroy me; but defence against the power of a King is offence, therefore if with defensive arms, I should fight against him, I should resist Gods Ordinance, and so receive damnation, for by Gods Ordinance the King hath the power over all, and his Actions ought not to be questioned or resisted by any but the Almighty.

But for my part, I hold clearly, that when the
King

King executeth Tyranny, taketh away the Lives, or Estates of his Subjects unjustly, that he doth it not only by reason of his wicked will (according to the precedent distinction) but by force, and virtue of his power, which God hath given him, and that this is the power, which St. *Paul* commandeth us to be subject unto, which if we resist, we shall receive damnation, and that for several reasons.

It is most certain that *there is no power but of God, the powers that be are ordained of God, for by him were all things created, that are in Heaven, and that are in Earth visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by him, and for him, Col. 1. 16. (Which expressions in the Abstract, do expresse existents in the Concrete)* from whence it followeth, that bad Kings have their power from God, and are Gods Ordinance, as well as good; And it is manifest in Scripture, that wicked Kirgs are often sent for the punishment of a Nation, as in *Hosea 13. 11. I gave them a King in my wrath, and took him away in mine anger; And God commandeth us to pray for, and be subject, not only to the good, but also to the bad Kings. I exhort you that Prayers, and Supplications, and Thanksgiving be made for all men, for Kings, and such as are in Authority. 1 Tim. 2. 1. Thus Abraham prayed for King Abimeleck, Gen. 20. 17. And Jacob blessed the King of Egypt, Gen. 47. 10.* Yet

Yet the Kings of those times were Infidels, and most notoriously wicked; No man is ignorant, that *Nebuchadnezzar* who destroyed *Jerusalem*, was a great spoyler and oppressor, yet the Lord tells us by *Ezekiel*, that he had given unto him the Land of *Egypt*, for the good service he had done in laying it waste on his Commandement. And *Daniel* said unto him thus, *Dan.* 2. 37. *Thou O King art a King of Kings; for the God of Heaven hath given thee a Kingdom, Power, and Strength, and Glory, and wheresoever the Children of men dwell, the Beasts of the Field, and the Fowls of Heaven, hath he given into thy hand, and hath made thee Ruler over them all.* Again to *Belshazzar* his Son, *Dan.* 5. 18. *The most high God gave unto Nebuchadnezzar thy Father a Kingdom, and Majesty, and Glory, and Honour, and for the Majesty that he gave him, all people, Nations, and Languages, trembled and feared before him; And again, Jer.* 27. 6. *I have made the Earth saith the Lord, the Man and the Beast that are upon the ground, by my great power, and by my outstretched Arm, and have given it unto whom it seemed meet unto me; And now have I given all these Lands into the Hands of Nebuchadnezzar King of Babylon my Servant, and the Beasts of the Field have I given him also to serve him, and all Nations shall serve him, and his Son, and his Sons Son, untill the very time of his Land come: And it shall come to passe, that the Nation and Kingdom which will not serve the same Nebuchadnezzar King*
of

of Babylon, and that will not put their Neck under the Yoke of the King of Babylon, that Nation will I punish, saith the Lord, with the Sword, and with Famine, and with the Pestilence; Wherefore serve the King of Babylon, and live. And St. Peter saith, Servants (all the Kings Subjects are his Servants) be subject to your Masters (the King is our Sovereign Lord and Master) with all fear, not only to the good, and gentle, but also to the froward; For this is thanks worthy, if a man for Conscience toward God, endure grief, suffering wrongfully. From which it is most evident, that we ought, and are commanded to be Subject to evill Kings, who are degenerated into Tyrants.

If then the power of evil Kings cometh from God, if God commandeth us to pray for them, and to be subject to them, and if they are Gods ordinance (as most certainly

Inde illis potestas unde spiritus. Tertul. Apol. pa. 6. §.

they are) it consequently followeth, that he which with defensive or offensive (I can make no distinction, for *ubi lex non distinguit, non est distinguenda*,) Arms, resisteth an evil King, resisteth Gods ordinance, and shall receive damnation; What then, if the King command us to doe Evill, must we doe it? God forbid, nay God hath forbidden it, therefore we must obey God, not the King; yet must we not unjustly resist him, but rather, resign up our lives and estates into his hands: For we *must needs be subject*

to the King, not only for wrath, but also for conscience sake, saith *S. Paul*. But our objecter saith, that if it be the meaning of the Apostle, to inhibit the resistance of the Kings unlawful commands, then, to flye, or to die, rather than obey, is likewise inhibited, because the not performance of the command, is a resistance. To which I answer, that I may confidently averre, that it was never the meaning of *St. Paul*, nor the Holy Ghost, to inhibit this kind of resistance under the pain of eternal damnation: it being the Doctrine and practise of our Saviour, and all the Apostles, when they were persecuted in one City, to fly into another, *Matth.* 10. 23. and all of them willingly suffered death under wicked Kings: but you shall never find that they resisted with defensive arms, but both with their lives, deaths and doctrine, set forth the contrary. But if this kind of resistance be inhibited by the Apostle, you must understand, that the penalty is temporal, not eternal damnation. The word in the Original is *κρίμα*, which signifieth *judicium*, and so it is used in several places in the New Testament, as in *Matth.* 7. 2. *Luke* 24. 20, &c. for temporal damnation and judgment. So that we may conclude, that the intention of the Apostle was, that whosoever resisteth the lawful commands of the King, shall receive damnation both from God and the King; and he which doth not perform the unlawful commands of the King, shall receive temporal judgment, and damnation from
the

the King, but salvation, and life everlasting from God : but whosoever useth unlawful resistance against the Kings unlawful commands, as defensive arms, &c. must expect temporal judgment and damnation from the King, and eternal judgment and damnation from the Almighty.

But what, doth God give power to Kings to take away mens lives and estates unjustly ? I answer that he doth ; the Devil himself hath no power, but what God giveth him. It is the wisdom of the Almighty, oftentimes to scourge his people for their sins, with the power which he giveth to wicked Kings : *The King is a minister of God* (saith St. Paul) *a revenger, to execute wrath upon him that doth evil* : and sometimes to try them, that he may make them the more happy and glorious ; God gave power to the Devil to afflict *Job*, who had not his like in the whole earth, a perfect, and an upright man, one that feared God, and eschewed evil, Job. 1. 8. and what made *Job* so famous, as his miseries ? Had not *Job* had sore boyles, we should never have heard of *Job*'s glory, and good fortunes ; and was it not the Lord which authorized the Devil to afflict him ? It was, for the Devil had not power to touch him, until he had desired God to put forth his hand, and touch his bone, and his flesh ; which made holy *Job* to cry, the Lord hath given, and the Lord hath taken, not the Devil, for he was but the instrument : so God oftentimes by the power which he giveth to Kings, afflicteth his
 dear

dearest children, both in their bodies, and estates; yet cannot unrighteousnesse be imputed unto God; because he doth it for their good: but the wicked wills of Kings, which use the power which God giveth them, so unjustly, are unrighteous, and shall by the Almighty be punished, according to venerable Bede, *Injustum enim non est ut improbis accipientibus nocendi potestatem bonorum patientia probetur, & malorum iniquitas puniatur.* It is not unjust in God, that the patience of the good be proved, and the sins of the wicked punished, by the power which is given the wicked to offend; for by the power given to the Devil, Job was tried, and appeared to be just; St. Peter was tempted, that he should not presume too much upon himself; and Judas was condemned, that he hanged himself. But it is unjust in the King to use it. *Wilt thou then not be afraid of the power?* (saith the Apostle) *Do that which is good, and thou shalt have praise of the same.* A good man will have praise of the power, let the King be good or evil: If the King be good, he will cherish the good, and reward their piety and goodnesse, with praise and dignity: But if the King be evil, yet shall the good receive praise from the power. It is the Glory of a Christian to suffer wrongfully, his unjust miseries are his best herauldry to ennoble him; and every injury offered to him, is as a Crown of gold set on his head; he had rather be punished for a thousand faults wrongfully, than for one justly;

For

For what glory is it if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God, 1 Peter 2. 20. *Non dicit ab illa, sed ex ea* (saith reverend Bede) *quia et si potestas humana non laudat, immo si etiam persequitur, si occidit gladio, ut Paulum, si crucifigit, ut Petrum, habebis ex illa laudem, dum ex eo quod illa malefacit in te, justum, et innoxium, tue virtutis patientia Coronam laudis meretur.* All the Apostles, and Martyrs received a Crown of Glory by their sufferings under Tyrants, and so will every good Man. *For they are the Ministers of God to them for good*, though they oppress, may kill the Innocent, and Righteous, they do not hurt them, but do them good; as the best Gold is purified in the fire, so the best Christians are discerned from the drosse, by their afflictions. That mettle is never good which turneth again, and the good Christian will suffer himself to be broken in a thousand pieces, before he will turn again with resistance, against his persecuting King; for why? He knoweth that though he suffer here on Earth, yet God will glorifie him in Heaven, though he be contemned by the King, yet he shall be exalted by God, and though he dye by the Kings unlawfull command, yet his comfort is, that his dead body shall arise, by the eternal Decree of the Almighty, and so the good will always receive praise of the Power.

Neither are the Rulers a terrour to him, because
he

he always aboundeth with good works.

Hor,

*Integer vita, scelerisq; purus,
Non eget Mauri Jaculis, neque arcu
Nec Venenatis graviora sagittis,
Fusce, Pharetra.*

Who lives upright, and pure of heart,
Oh *Fuscus*) neither needs the Dart
Nor Bow, nor Quiver fraught with store
Of Shafts envenom'd by the *Moor*.

Innocence is the only buckler which protecteth a loyal Subject from the terrour of his Sovereign; But Traytors, who have rebelled against their king, & deserved death by the known Laws of the Land, These men must preach up Mr. *Prynnes* Doctrine to cover their malice, hold the truth in unrighteousness, and when with offensive Arms, contrary to all Law and Religion, and against their allegiance and oaths, they set upon the Kings sacred Majesty, and with an innumerable multitude of unhallowed Rebels, they fight against, and strive to murder their dread Sovereign in the open Air; They must have the impudence with Mr. *Prynne*, to excuse themselves, may think it a glorious Apology, To averr confidently that it was never the meaning of St. Paul, nor the Holy Ghost, to inhibit Subjects to take up defensive Arms against Kings themselves; And thus they invoke St. Paul himself, and the Holy Ghost

Ghost, to patronize their wicked Treasons, and unparallel'd Rebellions, and belch out Blasphemy, to defend their injustice, and themselves from the justice of their injured Sovereign. The Apostles did not only teach us with their Doctrine, that resistance of the power was unlawful; but also suffered themselves to be wickedly massacred, and murdered, before they would resist an unjust power; Nay all the primitive Christians (which Mr. Pryne confesseth) although they were many in number, and sufficiently able to defend themselves against their Persecutors, by force, and Arms, yet did refuse to do it, yielding themselves up to any tortures, punishments, & deaths, without the least resistance of the power, either in word, or deed; Nay our Saviour himself, acknowledged that Pilate had power given him from above to Crucifie him (as you may read in St. Iohn 19. 10.) Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to Crucifie thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: Therefore he which delivered me unto thee hath the greater sin. Yet Mr. Pryne with his confident averrment (for he cannot bring one word of Scripture for what he saith) goeth about to maintain the defensive Wart (as he calls it) of the Subjects against their Sovereign Lord the King, lawfull, both in point of Law and Conscience;

—*Tantumne potest suadere malorum
Religio?*---

Could his Religion do this? His surely, and only his, for it is against the foundation of Christian Religion, and Mr. *Prynne* must publish a new Gospel, or else rectifie the Bible at the Presbyterian Oracle, before his King-killing books will be Canonical.

He bringeth his arguments from the time that never was, nor ever will be, for saith he (2d. p^{rt} of his *Soveraign power of Parliaments*, fo. 82, 83.) Kingdoms were before Kings, *ergo*, the King hath no absolute negative voyce, &c. I alwayes thought that Kings were before Kingdoms, they being *correlativa*, and doubtlesse if Fathers were before Sons, and Masters before Servants, then Mr. *Prynne* speaks nonsense; but for his Apology, you must understand that he means, Countreyes and people were before Kings; but I think that is false too, for the first man *Adam* was a King, and Mr. *Prynne* cannot shew any time, before *England* was governed by Kings: And the word Kingdom in the Reports of our book cases, and in Acts of Parliaments also, is oftentimes taken for the King himself, as you may read in *Calvins* case, lib. 7. 12.

Therefore, since by the Laws of the Land there can be no Parliament without the King, & that the word Kingdom is often used for the King himself: who can deny the truth of the Title of Mr. *Prynne's* book, which saith, *That the Parliament and King-*

don

doms are the Sovereign power. But, *latet anguis in herba*; Open the leaves of his book, and you will see the mystery of iniquity clouted together.

If the King (saith Mr. Prynne) dye without heir, then the people might make what lawes they should think fit; *Ergo*, the Members at this day have power without the King to make Lawes, and are the most absolute supreme power, and law-giver, not the King. If the Sky fall, we may perhaps catch Larks; but it doth not therefore follow, that we may catch Larks presently. Mr. Prynne knoweth, that it is a Maxim in Law, that the King never dyeth: But admit the King should dye without heir, and that then the people had power to make Lawes; yet grosse it were to conclude, that the members of the two Houses might so do, because they are dissolved, and are extinct when the King dyeth. Therefore with more reason (as a Roya'ist observes) the King might argue thus; All the lands in *England* are holden mediately or immediately of the King, and if the owners dye without heir, by the lawes of the *Co. Lit. l. 12. l. 7. 20.* Realm, their lands escheat to the Crown, and so become at the Kings disposal. But every man may dye without heir, *Ergo*, All the lands in *England*, at this present, are the proper inheritance of the King. No Lawyer can deny *Major* or *Minor*, yet the Conclusion thereupon is absurd.

The Court of Parliament (saith Mr. Prynn) hath power to avoid the Kings Charters, &c. made against law; *Ergo* it hath the Sovereign power, and is above the King; and why not, *Ergo*, the Court of Chancery, or any other of the Courts of Law at *Westminster*, have the sovereign power, and are above the King; for they have power to nullifie and avoid the Kings Charters, &c. made against Law? But I am sick of Mr. Prynn's impertinence, and nonsense, if any one be desirous to drink more of it, I referre him to the Ocean, his Book: I will only give you a taste of the abuses which Mr. Prynn hath cast on Venerable *Bracton*, and how Mr. Prynn endeavoureth to make *Bracton* speak Mr. Prynn's own sense, against *Bracton's* own sense, expresse words, and meaning. And since Mr. Prynn can make the Gospel, and Holy Ghost speak what he pleaseth, no wonder, if he hath the Law-books at his beck.

Bracton saith (as you have already heard) That the King hath no Peer in his Kingdome, for so he should lose his Empire, since Peers (or Equals) have no command over one another, much more then ought he not to have a superiour, or mightier; for so he should be inferiour to those who are subject to him, and inferiours cannot be equal to superiours. Now saith Mr. Prynn, (according to the old Jesuitical distinction) The meaning of *Bracton* is, That the King is above every one of his subjects, and hath no Peer, nor superiour, if they be taken particularly and di-

distributively, as single men: but if we take them *collectively* in Parliament, as they are one body, and represent the whole Kingdome; then the Subjects are above the King, and may, yea, ought to restrain and question his actions, his Mal-administrations, if their be just cause. By which meaning of Bracton, (as he calleth it, but in truth only his own) Mr. Prynn would prove the Parliament to have the Sovereign power over the King and Kingdome. Truly I think, the very recital of what Bracton hath written, and what Mr. Prynn writeth is Bracton's meaning, is enough to convince, and make appear even to the blind, that Mr. Prynn is worse than a false Commentator, and an absurd deceiver. But howsoever I will examine them, and let the world judge how they agree. *The King hath no Peer in his Kingdome*, saith Bracton, But the Parliament and people (the Kings Subjects) are in his Kingdome, *Ergo*, neither the Parliament nor people, (collectively, or distributively) are the Kings Peer (or equal.) But why hath the King no Peer in his Kingdome? *Because then he should lose his Empire*. So he should if the Parliament was his Peer; and Bracton did never intend that the King should lose his Empire; for he saith, *the King ought by no meanes to have a superiour, or mightier*, (Mr. Prynn saith, he ought by all meanes to have the Parliament his superiour and mightier) But wherefore

ought not the King to have a Superiour? because (saith *Bracton*) so he should be inferiour to those who are subject to him: The Parliament and People confesse themselves to be the Kings Subjects, yet Mr. *Prynne* would have them to be the Kings Superiour, Expressly against *Bractons* words and meaning, and a meer nonsensical Contradiction. And the reason why Mr. *Prynne* saith, *Bracton* did only mean that any single man, was not the Kings Superiour, or Equal, not the Parliament, is, because *Bracton* saith, *Rex non habet parem, nec Superiorem in regno suo*, seing *Parem*, and *Superiorem*? in the singular number; I pray what Latine would Mr. *Prynne* have *Bracton* speak, could he have expressed himself better: and too, Mr. *Prynne* pretendeth the Parliament to be only the Kings Superiour, not Superiours, Therefore doth not the singular number fully answer Mr. *Prynne* in all points, but Mr. *Prynne* may hear *Bracton* confute him in the plural number too, if he please, (as I have already shewed) saying, *Rex habet potestatem, et jurisdictionem super omnes qui in regno suo sunt*, and again, *Potentia vero omnes sibi subditos praeccellet*. Where is Mr. *Prynns* almighty Parliament now? *Bracton* telleth him, if they be in the Kings Dominions, that the King hath power over and above them, and Mr. *Prynne* must find out some *Utopia* for them, in the air, to inhabit, before he can prove either by Law, or Gospel, that the Parliament is above, or hath Sovereign power over the King

King, *Ipse autem Rex non debet esse sub homine, sed sub Deo, et sub Lege, quia Lex facit Regem*, saith *Bracton*, but the King himself ought to be under the Parliament, (saith *Mr. Prynne*) and why not under the women? for if *Mr. Prynne* will say that the Parliament is not comprehended in the word *Homine*, so likewise may he say that neither are women; *Bracton* saith that the King ought to be under none but God, and unless *Mr. Prynne* can make his Parliament a God Almighty, he can never make out that the King is under it. For according to *Bractons* Doctrine the King is under none but God, *Omnis quidem sub rege et ipse, sub nullo, nisi tantum sub Deo*. Which is sufficient testimony that the King is under no mortal man, or men, yet he is *sub Lege*, under the Law, because the Law maketh the King: *Ergo* saith *Mr. Prynne*, *The Parliament maketh the King, and Governeth him with the Laws which the Parliament first made*. O Grand Imposture! Can any man but *Mr. Prynne* forge such a consequence? *Rex solutus a Legibus quò ad vim coactivam, subditus est legibus quò ad vim directivam propria voluntate*, The King indeed is under the Law because he will be ruled by the Law, but if he will not, no man hath power to compel, or punish him, according to the opinion of *Thomas Aquinas*, The King is free from the Coercive power of the Law, but he may be subject to its directive power, yet according to his own will and inclination, that is, God can only compel and command him, but the

Law and his Courts may direct and advise him. Every honest man is bound to perform and fulfill his word, and the King is so much under and subject to the Laws which he maketh, that he will perform and fulfill them, but if not, *Dominum expectet ultorem*, which is the only punishment for Kings; And *satis sufficit*, that is enough too, according to Reverend *Bracton*: But that the Parliament therefore maketh the King, and may question his actions (according to Mr. *Prynns* Sophistry) is a meer *non sequitur*. The Law indeed maketh the King, for he hath a legal Title to his Crown, he is made our King by the Law of God, and the Law of the Kingdom, which cannot be without a King; but that the Law of the Parliament, or that the Law by the Parliament, made the King, is such a *Chimera*, that is no where to be found, but in Mr. *Prynnes* unsetled brain: For the King of *England* was made a long time before Parliaments were invented, or thought on. The King indeed first made Parliaments, and gave them their being, who now have unmade their King, and took away his living. O ungrateful Servants who rob their Master! O ungracious Children who murder their Father which begot them!

So much for Mr. *Prynne*, and his pestilent book, the prodigious offspring of a revengeful head, whom I would not have mentioned, but to vindicate the truth, for which I will both live and dye.

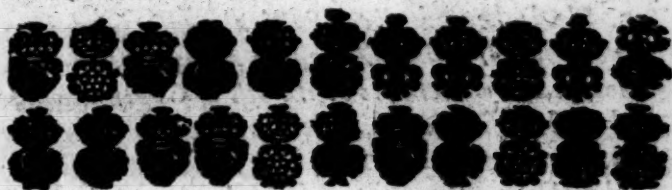
One thing, Reader, I recommend to thee, worthy

thy of the observation of all Christians, and as a
just judgement of the Almighty God, Psal. 33. 10,
who bringeth the Counsel of the Heathen to naught,
and maketh the devices of the people of none effect;
Which is, that Mr. Prynn^e who was the only Cham-
pion, to fight against the truth with his pen (as
the Rebels did with their Swords) to maintain
and applaud the long Parliament, in their Treason
and Rebellion against their Sovereign, was after-
wards ill intreated by his own stipendaries, and cast
out of the pack as an unprofitable Member; He
encouraged the Souldiers to fight against the King,
dedicated his Volumes to their chief Command-
ers, loaded them with high Commendations, and
incomparable praises, and made them believe,
that they could do God no better service, than to
go on vigorously in their Rebellion. So that it
may be truly said, that his paper pellets did more
harm, than the roaring Guns, or cutting Swords;
He laboured night and day to glorifie and vindicate
the Parliament, in their wicked proceedings at
home, and (as his books will manifest) he spared
many hours from his natural rest, to promote the
unnatural Warrs abroad. Yet now (*nec invideo*)
he prosecuteth them with reproaches, as much as
he did then with praises, himself being become
hatefull to them all, verifying the Proverb of So-
lomon cap. 24. 24. *He that saith unto the wicked thou*
art righteous, him shall the people curse, Nations
shall abhorre him. Therefore I once more advise
him

X him, (as a friend) to write a book of Retractations.

The Lord be merciful unto us, the men of our times would make one believe that there never was a King in the World: Nay, they would seem to make the Kings, so highly esteemed of by God, all the Prophets and Apostles in Scripture, but meer white walls, the empty shadows of the people, and the Bible, but a bundle of Fables, as if God never took no more notice of a King, than of an ordinary Porter.

How



How Judas, surnamed the Long Parliament, betrayed and murdered Charles the first, The best of all Kings, and contrary to all Law and Religion, and the common interest of the people. Banish Charles the 2d. our only lawful King and Governour. The mystery of their iniquity laid open, and that they are the greatest and most wicked Tyrants, that ever dwelt upon the face of the Earth; and the Child which is unborn, will rue the day of their untimely birth. Of what persons a Parliament consisteth. No Parliament without the King. The Original institution of Parliaments, and that the House of Commons (which now make themselves Kings over King and people) were but as of yesterday, have no legal power, but what is derived from the King, and never were intrusted with any power from the people, much lesse with the Sovereignty, which they now Tyrannically usurpe. The Kings Sovereignty over Parliament and people, copiously proved. King Charles his Title to the Crown of England, To him
only

only belongeth the Militia, the power of chusing Judges, Privy Counsellors, and other great Officers, &c. He is head in Ecclesiastical causes, and our sole Legislator. Our Ancestors alwayes found and accounted Monarchy, to be the best of Governments, and most profitable for us, yet these 40 or 50 Tyrants, contrary to all Antiquity, and common sense, and feeling, sit and vote Monarchy dangerous and burthensome. That all persons put to death since the murder of Charles the Martyr, by the power of our new States-men, have been murthered, and their Judges Murtherers, and so it will continue, until they receive their power and authority from Charles the 2d. and that we shall never enjoy peace or plenty, until our King be restored to his Kingdoms, which a pack of Tyrants and Traytors (not the People) keep from him. How the Law abhorreth to offer violence to the King, and how these Rebels transgresse all Laws both of God and Man, to uphold themselves in their unparallel'd Villanies. A History which commandeth the serious contemplation of our age, and worthy of the observation of all the people in the World, and of all future Generations, not that they might imitate, but detest and loath these Perfidious and Rebellious transactions. Perlege, deinde scies.

Having sufficiently prov'd out of our Law books that by the Common Law of the Realm, the King

King hath the Sovereign power over Parliament and People, and ought not to be questioned for his actions by any of his Subjects, taken either distributively, or collectively in one intire body, because he hath no Superiour on Earth, but God Almighty; Let us now take a brief view of the Statutes and Acts of Parliament, which have from Age to Age confirmed what I have said, as an undoubted, inviolable, and indisputable truth. And since there are those amongst us, who talk much of a power in the Parliament (as they call the two Houses) which they pretend to be above, and Superiour to the King; Let us examine what this high and mighty Creature is, whence, and when, it had its original, what is its true, natural, and legal power, and of what persons it doth consist.

The Kings high Court of Parliament, consisteth of the Kings Majesty sitting there, as in his Royal politick capacity: and of the ^{4 Inst. 1.} three Estates of the Realm, viz. 1. Of ^{1 Inst.} the Lords spiritual, Arch-Bishops, and ¹¹⁰ Bishops, being in number 24, who sit there by succession in respect of their Counties, or Baronies, parcell of their Bishopricks, which they hold also in their politick capacity. 2. The Lords temporal, Dukes, Marquesses, Earls, Viscounts, and Barons, who sit there by reason of their Dignities, which they hold by descent, or creation, being in number 106. And every one of these when the King

King vouchsafeth to hold a Parliament, hath a Writ of Summons. The third Estate is the Commons, of the Realm, which are divided into three parts, viz. into Knights of Shires, or Counties; Citizens out of Cities, and Burgessees out of Burroughs. All which the King commandeth his Sheriffs to cause to come to his Parliament, being respectively Elected by the Shires, or Counties, Cities and Burroughs, and in number, 493.

It is called Parliament, because every Member of the Court, should sincerely and discreetly *Parler la ment*, for the general good of the Commonwealth. This Court of Parliament is the most high and absolute, the supremest and most antient in the Realm, it Maketh, Enlargeth, Diminisheth, Abrogateth, Repealeth and Reviveth, Laws, Statutes, Acts, and Ordinances, concerning matters Ecclesiastical, Capital, Criminal. Common. Civil, Martial, Maritime, &c. to be short, so transcendent is the power, and jurisdiction of the Parliament, as it cannot be confined either for Causes, or Persons, within any bounds: Of this Court it is truly said, *Si antiquitatem, spectes est vetustissima, si dignitatem, est honoratissima, si jurisdictionem, est capacissima*. Yet notwithstanding this Almighty power (as I may say) of the Parliament, do but cut off the Kings head, or any ways take away the King, and it is nothing: Then a petty Court of Pypowders hath more power and jurisdiction than that. The King is the Soul of the Parliament, and with-

out him it is but *Putre Cadaver*, a stinking Carcasse, for as my Lord *Coke* observeth of this Court, the King is *Caput, principium, et finis*, And it is a baser and more odious part, then the *Rump* of a Parliament, which wanteth all these; and as in a natural body, when all the Sinews being joyned in the head, do joyn their forces together for the strengthening of the body, there is *Ultimum Potentia*; so in the politick body, when the King and the Lords Spiritual, and temporal, Knights, Citizens, and Burgeses, are all by the Kings command assembled and joyned together, under the head, the King in consultation for the Common good of the whole Realm, there is *Ultimum Sapientia*: But it was never known in any age, that the Members without the head, had either power or wisdom; and it would be prodigious, if our age should produce such a Monster.

No man can tell the contrary but that our Realm of England hath been Governed by Kings ever since the Creation of the

Bodin de
Rep. l. c. 8.
Camden in
Britan. de-
script.

World; clear it is by all Historians, that ever since we heard of any Government in *England*, it hath been a Royal State, and although our Governours have been often changed,

yet our Government was never turned out of the regal road, & it is as easy to pull the Sun out of the Firmament, and make the Stars to rule the day, as it is to abolish Monarchy, and establish Aristocracy,

or

or Democracy, in our Kingdom ; For that which is bred in the bone , will never out of the flesh. A Monarchy is the most divine , and most natural kind of Government , so it is most natural to, and esteemed most divine by all true born English-men. For such is the Courage, and so great is the Loftiness of English Spirits, that they disdain to be ruled by any, but by his sacred Majesty, our Sovereign Lord the King : For as it was long before King *William* the Conquerour, so did our Government continue still without interruption a Royal Monarchy , until the chief Priests , and the Scribes , and the Elders (as they call them) of the People, to wit, Presbyterians, Independents, Anabaptists, Jesuits, &c. assembled together , and consulted that they might take *Charles* the first (whose undeserved sufferings have made him immortal on Earth , as well as in Heaven) by subtilty , and kill him ; But they said, let us not kill him suddenly and openly , lest there be an uproar among the people , night time is the only day for wickedness. The Gunpowder Treason was hatched in darknesse , and these Godly Villains thought that the best way to catch their prey , was to beat on the dark side of the hedge. They cut the Throat of Religion, when they seemed to lay a plaister ; and they murdered their Sovereign, when they swore they intended nothing, but to make him a Glorious King.

Then

Then entred *Satan* into *Judas*, turn-
med the House of Commons, being one Luke 22
of the two Houses of Parliament; And 3. 4. 5. 6.
these *Judasses* went their way, and communed with
the chief Priests, and Captains, how they might
betray him unto them: And they were glad, and
covenanted to give them mony; who then pro-
mised, and sought opportunity to betray him un-
to them in the absence of the multitude. And since
the innocent Birds are oftentimes easier catcht with
silent and gentle snares, than roaring Guns, at first
these *Judasses* thought to betray their Master with
kisses, courting his Majesty with high-
flaying Complements of Obedience; and
that they might make him believe them
to be, what indeed they were not,
they made many Oathes, Protestati-
ons, Vows and Covenants, that they
were his Graces most dutyful Subjects, and desi-
red to live no longer, than to do his Majesty ser-
vice. But it seems they did but play the Fox, speak
fair, only to get their prey, for by these sophisti-
cal insinuations, they charmed his Majesty, and
wrested from him divers marks of his Sovereignty;
they were intrusted with the Navy, obtained a
Triennial Parliament, were acquitted of Ship-mony
and other impositions, and at length made them-
selves perpetual, for his Majesty passed an Act, not
to Dissolve them without their consent. So that
they now wanted nothing but his Majesties life

Ovem in
fronte, vul-
pem in
corde ge-
rentes.

which to obtain,

The Nobles which were faithfull to the King, they called Evil Counsellors.

they procured by their wickedness, the Earl of *Strafford*'s head to be cut off; and many other Nobles which stood in their way; which props being removed, they thought they might with more ease pull down the Sovereignty of the King:

& that these *Negroes* might make themselves compleat Devils, they got the head of the Earl of *Strafford*, & others cut off, for committing Treason against the King, whose head they afterwards intended to cut off, for committing treason against them. O incomparable villany! What they made a capital offence in others, they esteemed more than a Cardinal virtue in themselves. It was High Treason in others, to think to do the King any harm, but it was a high piece of Godlinesse in them to cut off his head. The Earl of *Strafford* must dye as a Traitor, because they said he intended to levy warre against the Kings will: But these Saints raised Armies to fight against his Majesties own person, Levied warre against the King and Kingdome, murdered the King, and destroyed the whole Realm; Yet forsooth they must be canonized as the only true servants of Jesus Christ, and all those who speak against them. they kill and massacre, as if they had committed Treason, and Blasphemy against the Almighty. Nay, the great offence against the Holy Ghost, they esteem more pardonable, than the least against them.

And

And as it now plainly appeareth to the world, all their oaths, vows, and protestations of obedience to the King, and performing of their duty towards him, were but preparations for their great wickednesse of murdering the King. For as the Gunner, when he laboureth to kill the innocent bird, walketh gently, and treadeth softly, holding down his gun, as if it was the least of his thoughts to shoot, when he mindeth nothing more; or as the greedy Huntsman stealeth upon the Hare, or Deer, looking another way, untill he is gotten close by, and then letteth out his bloody hounds, to take and kill his prey: So these Vipers, more wise than Serpents, (only to do mischief) did steal upon the King, and undermined him, by cutting off his Nobles, whom they knew would be true and trusty servants to him; and then when they thought they had him within their reach, They let fly their doggs, the bloody souldiers: for this *Judas (the House of Commons)* then having received a band of men, and officers, from the chief Priests and Pharisees, *John. 18. 3.* who first set them on work, came forth with a great multitude, with swords and staves, *Matth. 26. 47. 48.* to take and kill their Sovereign. Now they that betrayed him, gave the souldiers a sign, saying, Whomsoever we have sworn to be the only supreme Governour in all causes, and over all persons, That same is he; hold him fast. In that same time

Witness their
Oath of Su-
premacy.

said the King to the Multitude, Are ye come out as against a thief, with swords and staves, for to take me? I sate daily with you in the Parliament House, making many good lawes, and ye laid no hold on me. But all this was done, that their wickednesse might be fulfilled, *John 18. 12.* Then the band, and the Captain, and the Officers of these Jews, took the King, and led him away to their Council, and contrary to all legal proceedings, and the due course of Law, smote the Shepherd, and so the sheep of the Protestant flock were all scattered abroad; *Bradshaw*, indeed, (that *Pontius Pilate*) pressed the King very earnestly, and by subtil and crafty inventions, thought to have wrought upon the King, to have submitted to their (*summa injuria*) their Arbitrary High Court of Injustice, and pleaded; So that his Example might have been urged as an irrefragable precedent, against the lives and liberties of the whole Kingdom: and that after ages might cite King *Charles* his case, as an authority to kill Kings. But the King foreseeing their delusive and abominable intentions, rather than he would betray the lives and liberty of his free born subjects, to the Arbitrary Lusts of these Tyrants; told them of the great wickednesse they were about, and shewed to his people, how these Traitors endeavoured to enslave the whole Realm; and so patiently suffered himself to be murdered, dying a most true Martyr, both for our Lawes and Religion; but for plea, he said

nothing. So *Bradshaw* (more wicked than *Pilate*, for instead of washing his hands, he impudently bathed them in his Masters innocent blood) gave the sentence of their wicked wills against him, and delivered him over to the blood-christy, to be crucified, who spit upon him, threw Tobacco pipes at him, mocked him, cryed out, Away with him, away with him, Crucifie him, Crucifie him, cut off his Head with their wicked Engines, and then cast lots for his Garments, and Estate, giving each Souldier a part; But instead of writing over his head, *This is Charles the King of the Jews*, (his true Title, or rather the King of the Devils) they writ over his head, *Exit Tyrannus Regni ultimus, Anno libertatis Angliae restituta primo*, (although in truth, the best of Kings then went out, and the greatest Tyranny under the Heavens then entered into our *England*) comming far short of the Jews in all that is good, but exceeding them in all wickedness, treachery, perfidiousness, and villany.

Now all this impious Council sought false witness against the King, to put him to death, but found none; Therefore that they might do nothing without wickedness, but proceed in all their Actions contrary almost to the very colour of Justice, and make themselves the greatest, and most illegal Tyrants that ever the world heard of, they made themselves both Judges, Jury, Witnesses, Party, and Accuser, in their own quarrel against the

King: For whereas by the Laws of the Land, our gracious King alwayes made the Judges of the Land, Arbitrators between his Subjects and himself in all cases, from the lowest offence, and trespass, to the highest offence, *Crimen lesa Majestatis*, High Treason; This Amalekire the House of Commons, made part of themselves the Judges of the King, who had committed the greatest Treason against the King, and by the Laws of the Land deserved rather to hang at *Tyburn*, than sit in the Chair of Justice; likewise they made the Souldiers his Judges, who professed themselves to be the Kings inveterate Enemies, by their Remonstrances, and Speeches, and that they desired nothing more than his Blood and Life, fought against him with their Guns and Swords. Yet forsooth of this Hotchpotch of Traytors, was their high Court of Justice made up; Most of them being Collonels of the Army, and other Souldiers who fought against him abroad, and others Parliament men, who conspired his ruine at home. By the Laws of the Land, it is a just exception to any Juryman, who is to try the basest or poorest Felon, and a legal challenge for which he must be withdrawn, That he is a professed Enemy, and Prosecutor, who seeks his life, and therefore no lawful nor indifferent tryer of him for it; yet these bloody Butchers, who professed themselves to be the Kings greatest Enemies, and Prosecutors, seeking after nothing so eagerly as the Kings life, were
both

both the Judges and Jury-men too, to try the King: Perjured *O. Cromwell* (who then intended, and afterwards effected to have the supreme power over these three Kingdoms,) was one of the Tryers, to judge whether the King, or himself with the rest of his brethren in iniquity deserved death, and whether the King and his Royal Progeny ought not to be destroyed, and *Oliver* and his stinking stock take possession ; O unparralleld lump of impiouſness ! *Aliquis non debet esse Judex in propria causa* , It is a Maxim in Law, that no man ought to be Judge in his own cause ; Yet these villains made themselves the only Judge whether they committed Treason against the King, or the King against them : *Nemo tenetur prodere seipsum* , No man is bound to accuse himself, and it would have been a wonder indeed, if these Rebels should have spoke the truth , and said that they had committed high Treason against the King ; Therefore for fear the Law should punish them according to their deserts, they thought good to prevent that mischief, & punish the King as they pleased according to their lusts : And that they might make themselves the greatest Tyrants, and the people the basest Slaves in the world, they took upon them the Governing power, which by Law only belongeth to the King.

2. The Legislative power, which likewise belongeth to the King with the concurrence of the upper and Lower House. And 3. The Judicative power, which belongeth to the Judges, who are known Ex-

Positors, and Dispencers of Law and Justice in all Causes brought before them; So that these Traiterous Tyrants by their boundless and arbitrary wills, put us to death when they please, for what cause they please, and take away our Estates when they see occasion; And yet they have the impudence to tell us, and many the foolishness to believe, that the Parliament having the Supreme power, doth all these villanies by Law; O Abominable! How these Tyrants mock the people with the name of a Parliament; the Parliament consisteth of the King the head, and about 600 of his Subjects, and there were not above 50 or 60 of the Parliament who caused the King to be murdered, and ruined his people, yet these Schismatics call themselves a Parliament, and so having nothing good but their name, Tyrannize over us. They may as well say that the parings of the nailes of the toes are the whole man, and have the power of all the other members, as say that they are the Parliament, or have any lawfull power, they being nothing but the dregs and lees of the inferiour House, from whom we must never expect any thing pleasing to any honest mans palate; If the Parliament had power to depose the King, yet what power can these few Gaol-Birds have, who are scarce the tenth part of the Parliament, and no Representatives of the People, but only of their own Devilish ambitions? By what authority do these *Ighes fatui* abolish Kingship, and the House of Lords as dangerous

dangerous and useles, which all our Anceltors have found most profitable, and glorious for our Kingdom? These Currs have several times been kicked out of the House, by the martial violence of the Souldiers, their Masters, whose Journey-Men they are, yet no sooner do they find the door open, but in they slip again, like Dogs into the Buttery, where they sit and eat the fat of the Land, and the fruits of our labours, for which they now and then shire us an Act of Parliament, whereby they destroy our fundamental Laws, and Liberties, and invent new high Treasons against them, (such as our Law-Books nor Statutes never told us of,) by which they maintain themselves in their Robbery, and the people in their Slavery. As for the oath of Supremary, Vows, Protestations, and Covenants, which they made in the presence of God, with hands lift up to heaven for vengeance if they did not perform them, and all other oathes of Homage, Fealty, and Allegiance, which the People took to be true and faithfull to the King, These they discharge themselves, and the People of, by an Act of Parliament, as if these Caterpillers could discharge debts due to the Almighty; But to make God amends, they passed another Act, that the People should swear to be true and faithfull unto them. To go about to number their villanies, deceits, treacheries, perjuries, and other their wicked Actions, were to go about to number the sands of the

Dangerous
and useles
only to
their villa-
ny.

Sea

Sea, or the fraudulent devices of *Belzebub* their Master, they being the *Genus generalissimum* of all Treason, Rebellion, Murther, Blasphemy, Hypocrisie, Lying, Swearing and For-swearing, abounding in Wnooredom, Drunkenness, Leachery, Treachery, Covetousness, Pride Ambition, and all other detestable vices. They are a pack of rotten, putrefied Members, glued together in the stinking body of sin: And if I should give you a Character of each *Simple* wherewith this *Compound* is contracted,

Witnesse
all their
actions.

it would fright you out of your wits; for I speak really, I think they are the very Quintessence of all the Devils in Hell. And although this beast cannot well agree, which horn or legge shall go foremost, they being somewhat troubled in dividing the spoil, and their usurped authorities, which is caused by their pride and covetousness, and although they differ in Ceremonies, and Circumstances, yet they make it one of their *Fundamentals* upon which themselves and all their proceedings are builded, to murther *Charles* the second, as they did *Charles* the first, when they can lay their unhallowed Claws upon him; and although they hate, and bark, and snarle at one another like dogs, yet in the great work of their Salvation, like *Pilate* and *Herod*, they all agree to be Traytors, and Rebels against their King. And so long as these Maffives Lord it over us, we must never expect peace, but alwayes live like dogs, fighting, and biring for
what

what we have. We must (with them) account vice vertue, and vertue vice: we must hold their words more canonical than Gods word, and say that is law, which they say is law, though it be neither law, truth, nor reason. Unlawfull wars set them up, and we shall alwayes have wars, and rumours of wars amongst us, untill they are pulled down. To be short, we must resolve to forsake God, and serve the Devil, if we intend to ksep any thing safe, so long as this *Phalaris*, the Tail of the House of Commons domineereth over us; For *the Children of this world being in their Generation wiser than the Children of Light*, Luke 16. 8. These Worldlings are so wise and subtil to do mischief, that when they commit the most deadly sin, They make it passe to the world, as the best service done to God; and when they themselves make plots to murder honest Royalists, then they get some of their hirelings to discover it, and swear that the Royalists invented the plot against them; and presently (forsooth) they vote and command, that their three Kingdomes give God thanks for their great deliverance; ascribing that which was done by their own providence, to the Providence of the Almighty. Nay, they have their *Lillies*, and other lying Astrologers, whom they consult with, before they commit any great wickednesse, and make them publish to the world, that the Heavens ruled, and voted what these Beagles please to perform.

It is as natural for their Judges to judge unjustly

ly, if it be for the profit, or pleasure of their Masters at *Westminster*, as it is for them to live: For how many innocent Gentlemen have they condemned to death, for doing their duty in defending the King from unjust violence? which we are all bound to do by the law of God, Nature, and of the Realm.

They have their *Balaam* Prophets and Priests too, almost in every parish, and pulpit, which they make the Organs to sound forth their own praises; so that the ignorant country multitudes, who scarce know that there is a God, but that they heard their Minister tell them so, thinking that he doth God the best service and credit, who hath the finest ribbond on his hat, or that weareth the best cloaths on his back at Church: these *Momusses* believe that the Saints at *Westminster*, are the only supreme power on Earth; and that no men in the world, (for some of them think that the sea side is the end of the world) are to be compared to them, either for wisdom, learning or honesty: and the only reason of their thoughts is, *Ipse dixit*, their Minister said so but last Sunday. And this was the chiefest reason, wherefore the countrey Peasants flocked in so fast, to the Armies of those *Neroes* at *Westminster*, raised against the King; who alwayes made the ignorance of the people, their greatest Champion. And lest we should see the superiority of the King, above, and over the Knaves, and other Cards, they abolish, and prohibit

hibit Card-playing, as a great sin in their Commonwealth. Why did they not give the superiority to the Knaves? How these godly Villains stumble at straws, and leap over blocks! They prohibit innocent recreations on the Sabbath day, purposely because they would have the people esteem them zealous in Religion, and stricter observers of Gods Commandments, than the King. But in truth, they serv'd God, only to serve themselves; *In nomine Domini, incipit omne malum*; acting all their wickednesse in the name of the Lord. For when they have got a good name amongst the people, they think under that shadow, to act any wickednesse, and yet to the world seem saints; Murder their King too, and yet be accounted good Christians; nay, Reformers of the Christian Religion, O Religious Impostors! To these Quack-salvers belongeth two Speakers, *alias dictos*, Lyars, *viz.* the private Speaker *Lenthall*, (now called by the common souldiers, the *Father of their Country*: Can you blame the little Thieves, if they applaud the great Thief?) and the publick Speaker *Needham*; the one rough hammereth lyes, at the forge, the House of Commons; the other fashioneth them in his *Mercurius Politicus*. Thus they fill our eares with as many lies, as their breasts be: yet forsooth none must dare not to believe what they publish by authority.

Now the Presbyterian *Judasses*, when they saw that the King was condemned, repented themselves,

selves, saying, We have sinned, in that we have betrayed Innocent blood ; and were all of them ready to hang themselves. But it was not out of any love, or allegiance they did bear to the King, but because they could not have those ends upon the King, which they intended. They would have had the King buckled to their bent, and it grieved them to see the Independents, &c. out-knave them : for the greatest part of the religion of these factions, consists in their animosities one against the other ; not only the Presbyterians, but also the Independents, Anabaptists, &c. are both almost, and altogether such as the proud Pharisees were. Therefore their greatest care and study is, to domineer, and master it one over the other ; which makes the prevalent faction alwayes outrageous, and that which sinketh, alwayes envious. So that the Presbyterian being at this time undermost, he would fain insinuate himself into the favour of the honest Royalist : and because he hath not force to be so much Knave as he would be, therefore he is compelled to be honest against his will, and would have his injured King to rule over him again. But get thee behind me, Dagon, what hast thou to do with peace ? Didst thou not in thy youthfull age revile thy Innocent King with thy mouth, and persecute him with thy bloudy hand, and wouldst thou now in thy old age serve him ? Thy service is Hypocrisie, and thy words but the vapours of a deceitfull head : Let the Presbyterians rigid
acti-

actions, judge the rigid Presbyterians.

Having related of what persons the Parliament doth consist, *viz.* of the King above all, and the three Estates, sharing no more with the King in the Sovereignty, than the body doth with the head, and how King *Charles* the first, was most traiterously murdered by those who have the impudence to call themselves a Parliament, though in truth they are nothing else but a den of Tyrannical Traytors and Rebels; I will further proceed to explicate the Sovereignty of the King, and the legal power of the three Estates, with their first institution and creation.

Sapiens omnia agit cum consilio, saith Solomon, a wise man doth nothing without counsel, *Pro. 13. 16.* Therefore the King of England *Ex mero motu et speciali gratia*, out of his meer good-will and special favour, hath vouchsafed his Subjects that honour as to make them his Counsellours, not only concerning *Ardua Regni*, but also *arcana imperii*, even in his most privie affairs, wherefore As my Lord Cook observeth, the King is armed with diverse Councils, one whereof is called *Commune Concilium*, and that is the Court of Parliament, and another is called *Magnum Concilium*, this is somtimes applyed to the upper House of Parliament, and somtimes out of Parliament time to the Peers of the Realm, Lords of Parliament, who are called *Magnum Concilium Regis*, Thirdly, (as every man knoweth) the King hath a privie Council

Council for matters of State, The fourth Council of the King are his Judges of the Law, for Law matters, as appeareth in our Law-Books.

This word Parliament was never used in *England* until the time of *William the Conquerour*, who first brought it in with him. For as *King David* called a Parliament when he intended to build an house for the name of the Lord, *1 Chro. 28.* and assembled all the Princes of *Israel*, the Princes of the Tribes, and the Captains of the Companies that ministered unto the King by course, and the Captains over the thousands, and Capitaines over the hundreds, and the Stewards over all the substance and possession of the King, and of his Sons, with the Officers, and with the mighty men, and with all the valiant men unto *Jerusalem*, And when they were assembled the King himself shewed the cause of calling that Parliament, for then *David the King* stood up upon his feet, and said, Hear me my Brethren, and my People, as for me, I had in my heart to build and House of rest for the Ark of the Covenant of the Lord, and for the footstool of our God, and had made ready for the building &c. Whereupon all the people offered their Gold and Silver willingly towards the work, which made the People and *David their King* rejoice exceedingly with great joy, as you may there read: So the Kings of *England* from the beginning in all extraordinary cases, when they intended to make new Laws, or abolish old, have always convoked an assembly of their Subjects, what persons, and of what number they

they thought fit ; Not because they could not do what they pleased without their Subjects consent, but because their Subjects best knowing what shooes would fit their own feet ; might (as they often did) by Petitions humbly supplicate his Majesty, to grant what they shewed him was most convenient and necessary for them by their requests , which he refused or granted at his pleasure. Which Councils, and Conventions they called , *Witenage Mote* , *Conventus sapientium* , *Michael Smoth* , *Michael Gemote* , &c. that is to say, the great Court , or meeting of the King ; To which the King convened only the Nobles and Bishops : The Rustick Commons were not then admitted into the presence of the King. And doubtlesse they had then small hopes, and lesse thoughts, that they should ever take the Regal Diadem from off their Sovereigns head, and become Lords Paramount , ruling both King and People , by no other Law, than *Hoc volo, sic Jubeo, stat pro ratione voluntas* , by their own lusts, and unstable (except to do mischief) wills. But *I have seen servants upon Horses , and Princes walking as Servants upon the Earth*, saith *Solomon* ; And pray who hath not seen as much as *Solomon* of this ? For behold Tinkers, Taylors, Spicket and Fosset makers, and those who were Servants even to the basest of the people, having murdered their Sovereign Lord the King , doe take possession of his sacred Patrimony , and now sit Lords over all ; ruling and

domineering in his Palace at *Westminster*. Feign that the people did intrust the King with his Royal Office, yet why should it escheat to these Hypocrites? why not to the people? And if his Office with the Lands which he held *Jure Corona*, yet by what Law do they seise upon those Lands, which he held in his natural Capacity, and those Lands which he purchased? For if a man forfeit an Office, he only forfeiteth those Lands which belonged to the Office. But if all his Lands escheat, by what Law do they detain and keep the Queens Dower from her? By what Law, did I say? By that Law whereby they subdue all things to themselves, to wit, their own wicked Appetites, Ambition, and Covetousnesse, which is all the Law they can shew for any of their Actions, to which we must be Slaves so long as they command over us. *Pro. 30. 21. For three things (saith Solomon) the earth is disquieted, and for four, which it cannot bear: For a Servant when he reigneth, and a Fool when he is filled with meat: For an odious woman when she is married, and an Hand-maid that is Heir to her Mistresse: Is not our England disquieted with all these? Oh who can bear it, yet these Tyrants rejoyce at it, Delight is not seemly for a Fool, much lesse for a Servant to have rule over Princes. Pro. 19. 10. Yet these Slaves triumph over their Prince, and scoff at his Miseries. And as the Jews in a deriding manner said of our Saviour, This is Jesus King of the Jews, So these*

Jews scoffingly call their Sovereign Lord, *The King of Scots*, yet keep his Kingdom from him, jockeying him out of his Estate. O Heavens! As perpetually afterwards, so allwayes before the Conquerour, the legislative power did continue in the King, *tanquam in proprio subjecto*, as in the true and proper subject of that power; and the Kings Edicts, were the only positive Laws of the Realm; and indeed who can be a King without this power? for what difference is there between the King, and Subject, but that the one gives the Laws, the other receiveth them? And most clear it is by all Historians, that the Common Council of our antient Kings, were composed only of Prelates, and Peers, the Commons were not admitted to any Communication in affairs of State. Camden in his *Britannia* telleth us, that in the times of the Saxon Kings, and in after Ages, the Common Council of the Land, was *Præsentia Regis, Prælatorum, Procerum q̃ collectorum*, The presence of the King with the Prelates and Peers; *Ingulphus* (who dyed before 1109) saith, *Rex Eldredus Convocavit Magnates, Episcopos, Proceres, & Optimates ad tractandum de publicis negotiis Regni*. He did not call the Commons. So Edward the Confessor, that great Legislator, made all his Laws, without the consent of the Commons.

Now when the Norman Conqueror, one of the Predecessors of Charles the Martyr came in, who

had a triple title to this Kingdome, to wit, by Donation, Conquest, and by the Consent of the people: for (as it is well known) when *Edward* the Confessor lived in *Normandy*, he gave this Kingdom, after his decease, to *William* Duke of *Normandy*, as he was his kinsman, & near of blood so that the Conquerour was heir of the Crown to the Confessor by adoption. Which title, if it was invalid, you must know he was a Conquerour; and no man will deny that Conquest maketh a legal *Bodin li. title, Jure Belli*. But, suppose both those 2. c. 5. titles were (as they were not invalid, yet by the Law of Nations, the Consent of the people maketh an inviolable title; even to an Usurper, in continuance of time, (if they have no other lawfull King;) much more to a lawfull Sovereign. And his people, our Ancestors, ever since the Conquest, for the space of about six hundred yeares, have all done allegiance to, and unanimously resolved, that the Conquerour and his Successors, were our only true Kings, Liege Lords, and Sovereigns, having the Supremie power over us, and never did the people claim power to depose the King, until

King *Charles* his title had been good to the Crown of *England*, though he had borrowed no part of this Claim from the Conquerour. See reverend *Heylin's* life of King *Charles*.

those Monsters at *Westminster*, under pretence of such a power, murdered *Charles* the first, and against all Law, Justice and Equity, and against the wills of the people, made them

themselves masters of our lives, and fortunes, and of all that we have, taking them away when they please.

It would make a man cry, and it would make a man laugh, to see what fools these fellows make of us : Royal Government by Kings, hath been used here, time out of mind, and approved by all our Ancestors, to be the best of Governments, and most natural, and profitable for us ; yet these few stinking Members at *Westminster*, made an Act (*March 17. 1648.* contrary even to their own Oaths and Protestations) to abolish the Kingly Government, as *unnecessary* (I use their own words) *burthensome, and dangerous to the people* : as if this small company, consisting of fifty, or sixty at the most, of the Scum, and tail of the people, were wiser, and knew what was better for us, than all our Ancestors, both noble and ignoble, in all ages. But what was their reason to abolish Kingship ? To make each of themselves Kings, nay Tyrannical Kings over us. So may the slave say, that the government of his Lord over him, is unnecessary, burthensome and dangerous ; and therefore he will murder his Lord, and make himself Master : changing the name, and execute the office worse. So may High-way men take away the true owners purse, and tell him it was unnecessary for him to keep it : or by the same law, may thieves murder, and rob the Master of his house, and then vote the Master burthensome, and dangerous to his family. Yet not-

withstanding, while these Tyrants destroy our fundamental Government, Lawes, Religion, Freedoms and Liberties, making of us absolute slaves & villains, only to satiate their lust and pleasure; yet even then they stile themselves *The Keepers of the Liberty of England, by Authority of Parliament.* Close, and trusty keepers of our liberty, indeed, for we can come at none of it, they keep it from us, not for us: so Wolves may call themselves keepers of the Lambs which they have caught; or by the same law, may a Cut-purse be called the keeper of the purse, and be said to have the same care of it; for they are keepers of our liberty, only to keep themselves. For by what authority was this *Individuum vagum*, the Keepers, erected? By what authority? why they will tell you by authority of Parliament. Cunning Curres! How they take the people with this word Parliament? when God knows, they themselves were all the Parliament by whose authority the thing called Keepers (I know not what they be, for I never yet heard them named) were invented. So may Adulterers vowe themselves keepers of Chastity; or so may I murder a man against his will; and then call my self keeper of his life, by his authority. For they destroyed the Parliament, when they destroyed the King; and there hath been no Parliament since. *Vide 1 H. 4. Rot. Parl. n. 1. 14. li. 4. Coke 4 Inst. p. 46. and 4 C. 4. f. 440.* Therefore they most falsly call themselves a Parliament: Neither are they the Re-

representatives of the people, (as I shewed before;) but a company of Ungracious Tyrants, acting against the wills of the people. Yet, forsooth, they tell us, that the people have the supreme power, and that they act for the people, being their Representatives. Just as if I should take away all that another man hath, against his will, and then tell him, that he hath the supreme power over his goods, and that I took them away by his authority and power; or, as if I should take away his money, without his leave, and tell him, that I am his Representative. So these Foxes cozen the people with nonsensical cheats; and in all things, are Representatives of the Devil, not of the People: for they all well know, and some of them have declared so, that if the people might chuse their Representatives, those Representatives would restore the King to his own again, which these most unjustly keep from him. We cannot serve God and Mammon, both at one time, Good and evil cannot stand both together. If the King come in and rule, these men must fall; If we serve the King as we ought, we cannot serve these at all; If God re-establisheth his Anointed, *Lucifer* must call down his Children; wickednesse must be abolished, when righteousness takes place; therefore the Gaolers of the Liberty of *England* must down, when *Charles* the Second, our only lawfull Sovereign, is restored to his Crown, and Kingdome. Which they very well know, therefore they would

fain keep as long as they can, their Empire, which cost them their Souls, and Reputation. But let us return to our King.

When the Conquerour came in He got by right of Conquest all the Land of the Realm into his own hands, the whole Kingdom was his direct and proper inheritance in demeasfn, so that no man can at this day make any greater title than from the Conquest to any Lands in *England*, for the King being owner and sole Lord of the whole Land and the People therein, did (as he lawfully might) dispose of the Land, and people, according to his will and pleasure; he gave out of his hands what Lands he pleased, to what persons he pleased, and reserved what tenures and services he pleased. So that in the Law of *England* we have not properly *Allo-*
dium, that is, any Subjects Land that is

Co.Lit. 1. not holden. We all hold our Lands mediately or immediately of the

Crown, neither have we any right to our Lands any longer than we are faithfull, and loyal to the King, who first gave us them upon that condition; for by the Laws of the Realm, if we take up arms against the King, imagine his death, or commit any other offence, which is high Treason, we forfeit our estates to the King, so that they return from whence they were first derived; the greatest and highest title or property which a Subject hath to his Lands, is *Quod talis seifitus fuit in dominio; suo ut de feodo*. Now though this word, *Feodum* doth (as Littleton teacherh)

teacheth) legally signify inheritance, and so *Feodum Simplex*, signifieth a lawfull or pure inheritance, yet it is apparently manifest, that *Feodum* is a derived right, and doth import with it a trust to be performed, which trust broken forfeiteth the Estate to the King, who only hath (as *Camden* observeth) *Directum imperium, cuius nullus est Author nisi Deus*. For all the Lands within this Realm, were originally derived from the Crown, and therefore the King is Sovereign Lord, or Lord Paramount, either mediate or immediate, of all and every parcel of Land within the Realm, 18 E. 3. 35. 44 E. 3. 5. 48 E. 3. 9. 8 H. 7. 12. Therefore though in other places he which findeth a piece of Land, that no other possesseth, or hath title unto, & entreteth into it, gaineth a property by his entry; yet in *England* property to Land cannot be gained any such way, for the Subject can have no property, but what was first by the Kings grant; therefore those Lands are still appropriated to the Crown, which the King did not give away to his Subjects; as if Land be left by the Sea, this Land belongeth to the King, and not to him that hath the Lands next adjoyning, or to any other but the King.

Calum Cali Domino, terram autem dedit filiis hominum, All the whole Heavens are the Lords, the Earth hath he given to the Children of men, for which he only reserved their service, as an acknowledgement of his bounteous liberality: so the whole Kingdom is the Kings, but the Land therein he

he hath given to his Children the people, for which he only reserved their allegiance and service, as a remembrance, and recognition, of his Royal bounty; in which reservation, the King (as my Lord Bacon writeth) had four institutions, exceeding politicke and suitable to the State of a Coquerour.

First, Seeing his people to be part *Normans*, and part *Saxons*, the *Normans* he brought with him, the *Saxons* he found here, he bent himself to conjoyn them by *Mariages* in Amity, and for that purpose ordains, that if those of his Nobles, Knights, and Gentlemen, to whom he gave great rewards of lands, should dye, leaving their Heirs within Age, a Male within 21, and a Female within 14 years, and unmarried, then the King should have the bestowing of such Heirs in Mariage, in such a Family, and to such persons as he should think meet, which interest of Mariage, went still imployed, and doth at this day in every Tenure called Knights service.

The Second was, to the end that his people should be still conserved in Warlike exercises, and able for his defence, when therefore he gave any good portion of Lands that might make the party of Abilities, or strength, he withall reserved this service, That that party and his Heirs, having such lands, should keep a Horse of service continually, and serve upon him himself,

Who then ought to have the Militia but the King?

self, when the King went to Warrs, or else having impediment to excuse his own person, should find another to serve in his place, which service, of Horse, and Man, is a part of that Tenure called Knights service at this day.

But if the Tenant himself be an Infant, the King is to hold this land himself, untill he come to full Age, finding him Meat, Drink, Apparel, and other necessities; and finding a Horse and a Man with the overplus, to serve in the Warrs, as the Tenant himself should do if he were at full Age.

But if this Inheritance descend upon a Woman that cannot serve by her Sex, then the King is not to have the Lands, she being 14. years of Age, because she is then able to have an Husband that may do the service in person.

The Third institution, that upon every gift of Land, the King reserved a Vow, and an Oath, to bind the party to his Faith, and Loyalty; that Vow was called Homage; the Oath, of Fealty; Homage is to be done kneeling, holding his hands between the knees of the Lord, saying in the French tongue, *I become your Man of Life and Limb, and of earthly honour.* Fealty is to take an Oath upon a Book, that he will be a faithful Tenant to the King, and do his service, and pay his Rents according to his Tenure.

The Fourth institution was, that for Recognizance of the Kings bounty, by every Heir succeeding

ing his Ancestor in those Knight service lands, the King should have *Primer seisin* of the lands, which is one years profit of the lands, and untill this be paid, the King is to have possession of the land, and then to restore it to the Heir, which continueth at this day in use, and is the very cause of suing livery, and that as well where the Heir hath been in ward, as otherwise.

Many other Tenures with services did the Conquerour institute, as Grand Serjeanty, Petit Serjeanty, Tenure in Burgage, Soccage, Escuage &c. which being holden of the King, are called *Tenures in capite*, which is as much to say, as *Tenures de persona Regis*, because the head is the principal part of the body, and the King is the head of the body of the Commonwealth;

Co. Lit. Which Tenures brought many profits,
108. and commodities to the Crown (which would be too tedious here to particularize) and are a clear testimony of the Kings Sovereignty. For no man can alien those lands which he holdeth *in Capite*, without the Kings Licence, if they doe, the King is to have a fine for the contempt, and may seise the land, and retain it untill the fine be paid.

By example, and in imitation of the King (For *Regis ad exemplum totus componitur orbis*) Did the Nobles, and Gentry, of this Nation (to whom the King had given large portions of land) grant out parcells of their land to their Servants, and under-Tenants

Tenants, reserving such services; and appointing such like Tenures, as the King did to them, as *Homage, Fealty, &c.* whereof you may read plentifully in *Littletons Tenures*; But their Tenants in doing Homage and Fealty to the n, did alwayes except the Faith which they did owe unto the King; As in their making Homage appeareth, viz. *I become your man from this day forward of Life and Limb, and of earthly worship, and unto you shall be true, and faithful, and bear you faith for the Tenements I claim to hold of you (saving the Faith that I owe unto our Sovereign Lord the King)* Though they Swore to become the men of, and be true and faithfull to, their Lords, yet not so, but that they still were the men of, and ever would be true and faithful to, the King their Sovereign, who was Lord over their Lords, and over the whole Realm, *Omnis homo debet fidem Domino suo, de vita & membris suis, & terreno honore, & observatione consilii sui, per honestum, & utile, salva fide Deo, & Terra Principi*, Lib. Rub. cap. 55. We can oblige our selves to no men so deeply, as to take away our allegiance and fidelity towards the King; We must be for God and the King in all things, all our actions, and undertakings, should tend to their Glory, which would prove our greatest good and comfort; *Homagium Ligeum* is only due unto the King; the Law prohibiteth us to do Homage to any, without making mention of this Homage due

due unto the Lord our King; therefore we must not be opposite to, or armed against him, but both our lives and members must be ready for his defence, because he is Sovereign Lord over all. *Co. Lit. 65.*

As the Conquerour did make all his Subjects Feudaries to him, so likewise did he change our Lawes and Customes at his pleasure, and brought in his own Country fashions, which is the Common use of Conquerours. He caused all Lawes to be written in his language, and made what Lawes he thought meet, *Quod Principi placuerit, legis habet vigorem*, whatsoever the King willed, was the only law; His *fiat*, was as binding, as an Act of Parliament; and what he voted, no man, no not the whole Kingdome, had power to dispute. There was no question then made, but that the King ought to have the *Militia*, neither did any one think of, much lesse, deny him a Negative voice. The Commons then thought it an high honour, to look upon the Kings Majesty a farre off; To sit, and rule their families at home, was all the Jurisdiction which they had, or claimed; They had not power to condemn one of their servants to death, much lesse their Sovereign Lord the King, from whom they then, and we now, have our being. The King had not then made them so much as the Lower House, nor ever did admit them to his Counsel; The Lords, their Masters, were only deemed worthy of this dignity; for

why?

why? *Tractent fabril a fabri*, Let the Shepheard keep his sheep, and the Hogheard keep his hogs, and not meddle with the tuning of musical Instruments. Though the Plow-man can drive, and guide his horses well, yet he would make an ill Pilot to steer a ship; The Blacksmith may have skill to make a horse-shoee, but he would rather marre, than make a watch; The Commons may make good Subjects, but experience teacheth us, they will rather destroy both King, and Kingdome, than reform, or rectifie either. Therefore the Kings of England did never admit the Commoners into their Counsels, much lesse, intrust them with the Legislative power. For it is a Meridian truth, that as before, so from the Conquest, until a great part of the Reign of *Henry* the third, (in whose dayes (as some hold) the writ for election of Knights was first framed) the Barons and Prelates only made the Parliament, or Common Council of the Realm, whom the King convoked by his Royal Summons, when he pleased. Neither did the Council so convened, consist of any certain number, but of what number, and of what persons the King vouchsafed. Nay clear it is, by the Lawes made in the Reign of *Edward* the first, (which was above two hundred yeares after the conquest) that there was no certain persons, or formed body, whose consent was requisite to joyn with the King in making an act of Parliament; but when the King conceived it fit to make a Law, he called such persons.

sons as he thought most proper to be consulted with. Indeed, at the Coronation of *Henry* the first, all the People of *England* were called by the King, and Laws were then made, but it was per
Commune Concilium Baronum. And that King and his Successours, did not usually call the Commons, but made Laws with the advice of which of their Subjects they pleased; and as Sir *Walter Rawleigh* and others write, the Commons with their *Magna Charta*, had but bastard births, being begotten by Usurpers, and fostered by Rebellion, for King *Henry* the first did but usurp the Kingdom; and therefore to secure himself the better against *Robert* his eldest brother, he Courted the Commons, and granted them that *Great Charter*, with *Charta de foresta*, which King *John* confirmed upon the same grounds, for he was also an Usurper, *Arthur* Duke of *Brittain* being the undoubted heir of the Crown, so the House of Commons and these
Mr. Howels *Great Charters* had their original
Philanglus. from such that were Kings *de facto*,
 not *de jure*.

But it matters not which of the Kings first instituted the House of Commons, certain it is, that long after the Conquerour, its name was not so much as heard of in *England*, but (as it is apparent) one of his Successours did form them, and grant, not to make Laws without their consent, and by a Statute made 7 H. 4. the Writ of Summons now used was formed, and by an other Act made 1 H. 5. direction

is given who shall be chosen, that is to say; For Knights of the Shires, Persons resident in the County; and for Cities and Boroughs, Citizens and Burghesses dwelling there; and Free-men of the same Cities, and Boroughs, and no other. So that now by the Kings gracious Concessions, each Member of the house of Commons ought to be respectively elected, out of the Shires, or Counties, Cities, or Boroughs, by the Kings Writ, *ex debito Justitiæ*.

Now would it not strike a man with admiration, and make his hair stand an end, to hear, that the House of Commons should claim the Legislative power; and protest to the world, that they were greater in authority and Majesty than the King, who raised them from nothing? surely tis but a dream, which troubled the head a while, with strange Chimeras, and then vanish'd; it is but a Phantasm, which fanatick distempers raised in lunatick brains, and so perish'd; after ages will account it but an *Ovids Metamorphosis*, or as a Fable, told more for mirth, and novelty, than for any truth or reality; for why? are the pots greater than the Potter? or doth he who ought for to obey, give Laws to him whose right it is to command? The King sayeth to the House of Commons, come, and they come, and he sayeth to them go, and they go, whatsoever the King commands, that they cannot chuse by Law but do; Nay the Lords their Masters, are but the Kings Servants, the King is the head, and they are but the servile Members; it is the property of the

Head, not of the Members to command; the inferior Members are all at the will and nod of the Head, the feet run, the hands work, and the whole body moveth at the pleasure of the head, but without the head the whole body is but a dead trunk, and neither hands nor feet have power to move: so the Members of the Parliament without the King their head, have not power to sit, much less to Act: there is no body without a head, nor no Parliament without a King, they cannot move, nor convene together, without his Royal Summons, neither can they dissolve themselves, being convened, without his command, the King assembles, adjourns, prorogues and dissolves the Parliament by Law at his pleasure, and therefore it is called in our Statutes and Law-bookes, *Parliamentum Regis, Curia Regis, et Consilium Regis*, and the Acts of Parliament are called the Kings Laws; and why not the Kings Laws? doth not he make them? The whole body and volumes of the Statutes proclaim the King the sole Legislator. What is *Magna Charta* but the Kings will, and gift? The very beginning of it will tell you 'tis no more, *viz. Henry by the grace of God, &c. Know ye that we of our meer and free will have given these Liberties*: In the self same style runs *Charta de foresta*.

In the Statute of escheates made at Lincoln, 29 Edw. 1. are these words, *At the Parliament of our Sovereign Lord the King, by his Council it was agreed, and also commanded by the King*

King himself, That &c.

The Statute of *Marebridg* 52 H. 3. runs thus. *The King hath made these Acts, Ordinances, and Statutes, which he wilketh to be obserud of all his Subjects high and low.*

3. *Edwardi primi*, The title of the Statute is, *These are the Acts of King Edward*, and afterwards it followeth, *The King hath ordained these Acts*, And the first Chapter begins, *The King forbiddeth and commandeth, That &c.*

6. *Edw. 1* It is said, *Our Sovereign Lord the King hath establisht the Acts, commanding they be observed within this Realm.* And in the 14 Chap. the words are, *The King of his Special grace granteth, That &c.*

The Statute of *Quo Warranto*, saith, *Our Lord the King at his Parliament, of his Special Grace, and for affection which he beareth to his Prelats, Earls, and Barons, and others, hath granted, that they who have liberties by prescription shall enjoy them.*

1. *Ed. 3.* *To the honour of God, and of holy Church, and to the redresse of the oppression of the people, our Sovereign Lord the King &c.* At the request of the Commonalty of his Realm by their Petition made before him and his Counsel in the Parliament, by the assent of the Prelats, Earls, Barons, and other great men assembled in the said Parliament, hath granted for him and his heirs &c.

But wherefore evidences to prove that which no man can deny? The *Styles* of the Statutes and Acts

printed to the 1 H. 7 are either, *The King willetth, the King commandeth, the King provideth, the King grants, the King ordains at his Parliament, or the King ordaineth by the advice of his Prelats, and Barons, and at the humble Petition of the Commons &c.*

But in Henry 7 his time the style altered, and hath sithence continued thus: *It is ordained by the Kings Majesty, and the Lords spiritual, and temporal, and the Commons in this present Parliament assembled;* And why do the Lords and Commons ordain? Is it not only because the King doth? It is so, they do, because the King doth, which only denotateth their assent, for the Kings Majesty giveth life to all, as the Soul to the Body; for did ever the Lords or Commons make an Act without the King? Never; they cannot; the Lords advise, the Commons consent, but the King makes the Law, their Bills are but inanimate scriblings, untill the King breaths into their nostrils the breath of life, and so that which was but mould before, becometh a Law which ruleth living Souls, and as Sr. Edward

4 Inst. 25. Coke observeth, In antient times all Acts of Parliament were in form of Petitions, which the King answered at his pleasure; now if it be the duty of the Parliament to Petition, and in the power of the King to receive or reject their Petitions at his will, judg you who hath the supreme power. Neither doth the King only make the Laws, but he executeth them too, for all executions (which are the life of the Law) receive their force

force and vigour from the King. *Car la ley, le roy, et les briefes le Roy Sont les choses per que homme est Protect et ayde*, saith our Father *Litleton*, Sect. 199. There be three things whereby every Subject is protected, *Rex, Lex, & rescripta Regis*, The King commandeth, his commands are our Laws, and those Laws are executed only by the Kings Writs and Precepts; and although the King *Moses-like* deputeth subaltern Judges, to ease himself of some part of the burthen of administering Justice, yet what they Judge, are the Kings Judgments; the Law is the rule, but it is mute, the King judgeth by his Judges, and they judging are the Kings speaking Law; The Judges are *Lex loquens* the Kings mouth, the Commons are his eys, and the Lords his ears, but the Kings head is *Viva Lex*, the fountain of Justice, to whom God hath given his Judgments, and we have none but what the King Gods Vicar giveth to us; and why not the Kings judgments? *Quod quisq; facit per alterum facit per se*, The Kings Patent makes the Judges, the power of pardoning offences only belongeth to the King: He may grant consuance of all pleas at his pleasure within any County or Precinct, to be holden there only, and remove the Courts at *Westminster* to what place he pleaseth, and adjourn the Terms as he sees cause, this is book-Law, 6. H. 7. 9. 6 *Eli. Dier* 226. But I pray what summum Law set up the new slaughter-house in *ius summae England*, viz. the high Court of Justice? *in iuria*.

Doubtlesse it was not the Kings Law, and if not his Law, it was no Law, for *England* never heard of any other but the Kings Laws.

You have already heard that the King was before Parliaments, that the King first intituted Parliaments, not Parliaments the King, that the House of Commons is but as it were of yesterday, and that both Houses are nothing else but what the King made them; Let us now see what the King did make them, & with what power this Idol the House of Commons is invested, & since they have nothing else to shew for what they are, than the Kings Writ, that being their Basis, and only legal authority, Take a view of the Writ.

The King to the Vicount or Sheriſſ
Greeting.

W Hereas by the advice and assent of our Counsell, for certain arduous and urgent affairs concerning us, the State, and defence of our Kingdom of England, and the Anglican Church, We have ordained a certain Parliament of ours to be held at our City,

the day of next ensuing, and there to have conference, and to treat with the Prelats, Great-Men, and Peers of our said Kingdom; We command, and strictly enjoyn you, that making Proclamation at the next County Court, after the receipt of this our Writ, to be holden the day and place aforesaid,

you cause two Knights girt with Swords, the most fit and discreet of the County aforesaid, and of every City of that County two Citizens, of every Borough two Burgeses, of the discreeter, and most sufficient, to be freely and indifferently chosen by them, who shall be present at such Proclamation, according to the Tenor of the Statute in that case made and provided, and the names of the said Knights, Citizens, and Burgeses, so chosen, to be inserted in certain Indentures, to be then made between you and those that shall be present at such Election, whether the parties so elected be present or absent, and shall make them to come at the said day and place, so that the said Knights for themselves, and for the County aforesaid, and the Citizens, and the Burgeses, for themselves, and the Cominallty of the said Cities, and Burroughs, may have severally from them full and sufficient power, to do and to consent to those things, which then by the favour of God shall there happen to be ordained by the Common Counsel of our said Kingdom concerning the businesse aforesaid; So that the businesse may not by any means remain undone for want of such power, or by reason of the improvident election of the aforesaid Knights, Citizens, and Burgeses; But we will not in any case, that you or any other Sheriff of our said Kingdoms shall be rejected: And at the day and place aforesaid, the said Election, being made in a full County Court, you shall certifie without delay to us in our Chancery under your Seal, and the Seals of them which shall be present at that Elect;

on, sending back unto us the other part of the Indenture aforesaid, affixed to these presents, together with the Writ. Witnesse our self at Westminster.

This Writ is the foundation of the Parliament, upon which the whole fabrick of their power and proceedings is grounded. It is that which setteth up a Parliament Man, and is the only Commission which distinguisheth him from another man; for without that, every man in the Kingdom hath equal right and authority to sit and vote in Parliament: Now by Law, no man ought to exceed his Commission; Therefore if the Lords or Commons act beyond the bounds of their power limited in this Writ, (their only Commission) they are transgressors, and incur the punishment of Malefactors. The Writ telleth you, that both Houses are but as it were the production of the Privy Council, for though the King ordaineth the Parliament, yet it is, by the advice, and assent of his Council: why then may not the Kings privy Council (being *præsumptum*) lay claim to the Sovereignty, as well as his Common Council? surely both have like right. The Lords are only enabled by their call, *et Conferr and Treat*, and that not without, but with the King. It is their Counsel to advise, not their power to authorize, which the King requireth; For why? had not the King ordained a certain Parliament to be, and there to have

ave Conference, and to treat with them, they
ad not come, to give him Counsel; and as they
cannot come but when the King commands them,
o neither can they chuse but come when the King
oth command, except the King excuse them.
and being come they are but (as Judge *Jenkins*
ith) *Consiliarii, non Præceptores*, Counsellors,
or Commanders, for to Counsel, is not to Com-
mand; They are only to advise, not to controul,
or compel the King. The Parliament is ordained
y the King (as appeareth by the Writ) only for
ertain arduous, and urgent affairs, 1. Touching
he King. 2. The State of the Kingdom.

3. The defence of the Kingdom. 4. The 4 Inst.
state of the Church. And 5. The 9.

defence of the same Church. Though it
e arduous, yet not urgent occasion, to destroy
ingship. To condemn the King to death, and
unishment, is not touching the King but a Male-
factor. To kill the King, is to destroy the kingdom,
or to defend it, and his death, is the death of
e Church and Religion. O how have the Long
arliament swarved from the true ends for
hich Parliaments were ordained!

Indeed the Lords (not as the upper House of
arliament, but as a distinct Court of the Kings Ba-
ons) have power to reform erroneous judge-
ments given in the Kings Bench; But there is first
Petition of Right made to the King, and his an-
wer to it, viz. *Fiat Justitia*. The Court of Par-
liament

liament is only the House of Lords where the King sitteth, and they are his common-Counsel, it belongs to them to receive all Petitions, to advise his Majesty with their Counsel, and to consent to what Laws the King shall make by their advice.

Not to speak of the qualities of the persons of the House of Commons, being most of them (to wit Citizens and Burgeses) Tradesmen, brought up in their Shops, not in any University, or Academy of Law and Learning, and as fit to Govern and make Laws, God

Yet forsooth these the Lowest, set up the Highest Court viz. The high Court of Justice. So Servants may set up a high Court, to try and condemn their Masters. *Asperius nihil est humili cum surgit in altum.*

wot, as Cows are to dance; The rest of them being Knights of Shires, chosen commonly rather for their Mony than their Wit, having greater wealth than head-pieces. I pass from their education to the authority which the King vouchsafed to bestow upon them, which is only what is contained in the Writ, viz. *facere & consentire*, to do & consent, but to what? Not unto such things which they shall ordain, but unto such things which are ordained by the King and his Common-Counsell, they are but only Ministerial Servants, and by the Writ it is clear that they are no part of the great Counsel of the Kingdom; they are but the grand Inquest, and general Inquisitors of the Realm, to find out the grievances of the people,

ple, and Petition to the King for redress, the Bur-
gesses, and Citizens to present the defects in their
Trade, and the Knights of the Shires, the burthens
and Sores of their Counties, they ought
not, nor are not admitted into the ⁵ Eli. ca-
House before they have sworn, that *the*

*Kings Majesty is the only and supreme Governour o-
ver all persons in all causes.* This oath did every Mem-
ber of the long Parliament take, before they set foot
into the House of *Charls* the Martyr, whom they af-
terwards murthured, and took possession them-
selves of all that he or his royal progeny, had or
should have; let the world judge how faithfully
these Keepers kept their Oathes, and Covenants.
Now forsooth none must come into the House
but those who first swear, that the King (who is)
is nor, but that they (who are not) are the *only
supreme Governours over all persons in all causes.* And
will these oaths be kept? *Tis perjury to keep
them. Thus they joyn hand in hand, and oath to
oath, but it is but to do wickedness, for like King
David's Rebels, they make a Covenant against their
King, and would murthure him, as they did his Fa-
ther, if they could catch him: but *nulla pax malis*,
the wicked cannot hold together long, though they
unite their forces into one intire body, yet it is but
like *Samsons* Foxes, by the tails, only to set the
world on fire.

When the Commons have taken the oath of Su-
premacy, and met together in a body collective,
in

in the house, they have not so much power as a Steward in his Leet, or a Sheriff in his Tourn, for they cannot minister an oath, imprison any body but themselves, nor try any offence whatsoever, (much less try their King, and assume the Legislative power;) At a conference the Commons are always uncovered, and stand when the Lords sit, (surely these are no marks of Sovereignty) They indeed chuse

their Speaker, but after their choice the
 4 Inst. 8. King may refuse him at his pleasure, and make them chuse another, and *Lenthall* himself (as all other Speakers do) did, when he was presented to the King, disable himself as a person unworthy to speak before the King; yet now he is styled the Father of our Country. (How the world is turned up-side down!) These Parliamentiers heretofore were wont to be arrested by any common Person, and lyable to all Sutes, and punishments, as other men, untill the King graciously
 X passed an Act for their indemnity, 4 H. 8. ca. 8. So that they are nothing but what the King made them, nor have nothing but by his grant; and all that the King did make them, appeareth by the Writ, which is to do and consent to such things as the King with his Common-Counsell should ordain.

Then stay Reader, and behold, stand still, with thy head and hands lift up to the heavens, and admire, with what impudence, and oppression, tyranny, and usurpation, the long Parliamentiers are
 fraught

fraught with, who never had any other legal power than by the Kings Writ, and have lost that by the Kings death; yet tyrannize over three kingdoms, calling themselves the Representatives of the whole Kingdom, and that they were intrusted by the People, with the Supreme and Legislative power, which God and all the world knoweth is as false as the Almighty is true. For first they do not represent the King the head, nor the Peers who are the higher and nobler part of the kingdom, therefore they are not the *4 Inst. 2.* Representatives of the whole kingdom, neither were they ever entrusted by the People with the Supreme and Legislative power, Nay, the people did never confer any power on them at all, for by their Election the people did but design the person, all the power the Commons have, proceeded from the King, which is contained in the Writ, by which they were called. As Free-holders worth forty shillings a year, and free-men of Cities, and Borroughs, would make very unfit Electors of Supreme Magistrates, so never did they, they cannot make any Election of their Commons, untill the King commandeth, and giveth them power, they have no power so to do of their own, much less to authorize supreme Legislators. The King giveth liberty to Towns and Cities, to make choice of Burgeses, which had no such power before the Kings grant, so that all the power which the Commons have floweth from the King, not a drop of it from the people. Therefore

Therefore, if the Commons exceed their commission, to wit, the power given them by the Kings Writ, it is illegal, and their actings void in Law; and since the power given them by the Writ, is extinguished by the Kings death, the Long Parliament is by Law dissolved, and all the power which they take upon them since, is usurped, illegal, and Tyrannical, and contrary to the Lawes both of God and man. And to make their Tyranny the greatest under the Heavens, they protest to the world, that the Representatives of the people, ought to have the Legislative power; yet they give Lawes (as they call them) to *Scotland* and *Ireland*, not having so much as one Member from both Kingdomes, in their representative body; nor the eighth part of the Representatives chosen by the Counties, Cities, and Burroughs in *England*. So that no Tyrants since the Creation of the world, did ever equallize these, either in cruelty or absurdity, wickednesse or foolishnesse: yet forsooth, in 1649, they made an Act, that it should be High Treason, for any one to affirm the present Government to be Tyrannical, Usurped or Unlawfull; or that these Commons are not the supreme Authority of the Nation. So thieves may murder the Father, and take away the inheritance from his Children, and then make a Law, that it shall be high Treason for any one to call them thieves or usurpers, or to say, they had not the supreme Authority. Thus they defend Tyranny with Tyranny,

ny, and one sin with another. *Unumquodque conser-*
vatur, eodem modo, quo fit. Things impiously got,
 must be impiously kept. They got their authority
 by blood, and by blood it must be kept; they
 juggled themselves by lyes into the supreme self-
 created authority, and we must lye, and say they
 are the supreme authority, only because they do,
 otherwise we shall be executed for high Treason,
 against this infamous conventicle; So that of ne-
 cessary we must displease God, if we please them,
 and live no longer, than we sin, for they have
 made it a capital offence to speak truth. I must
 confesse, most men amongst us, are frightened with
 this scarr-Crow, not only to lye, and affirm the
 long called Parliament to be the legal supreme au-
 thority, but also with St. Peter, forswear, and
 deny their persecuted Lord and Master the King,
 accounting no weather ill; so they be by their
 warm fire sides, and esteeming all men indiscreet,
 who publicly own their King, and thereby incur
 the displeasure of these domineering Tyrants. But
 for my part, I had rather be a Servant to God,
 and my King, than a Master amongst the unrighte-
 ous; I am a Member of the body of the Common-
 wealth, and therefore cannot see my head
 the King cut off, without crying,
Lord have mercy upon us. It is the
 duty of all his Subjects both with pens
 and hands, to help their King out of the
 mire, into which these Rebels have

They are
 dead Mem-
 bers who do
 not.

cast

cast him ; not only the law of God , but the law of the land injoyneth us thereto: And I cannot see our Laws and Religion rooted up, without groans and sighs ; It is no time to be silent , when the fabrick wherein our whole treasure and happiness consisteth , is set on fire : Neither can silence, or innocence, protect one from the unjust violence of these Wolves ; Sleeping, or waking, we are alwayes their prey : Some of us they murder for our Estates, some for their pleasure , but all according to their wicked wills, not law. Therefore God knows whether I may be the next who must come to their pot ; Howsoever, I had rather be taken, doing God, my King , and my Country service, than in a drowfie Lethargy : I commit my Soul and Body, to the protection of the Almighty, who dorch not let a sparrow fall to the ground without his divine providence, therefore will not let me fall into the power of their lust , without his permission. The King fell , and why should not I ? The Lords will be done, who when he hath corrected his Children , will burn the rod. They can destroy only my Body : him only will I fear , who can destroy both Body and Soul. Give *Cerberus* a sop cryes some men , and speak fairly to the Monster now in power: But it is but to go into Hell ; Therefore I will neither flatter, nor dissemble with them.

Not to speak of the Modesty of the House of Commons in former Ages , scarce adventuring to
doe

doe what they might, for fear they should arrogate too much; As in 21 *Ed.* 3. When their advice was required concerning the prosecution of a War with *France*, They answered; *That their humble desire of the King was, that he would be advised therein by the Lords, being of more experience than themselves in such affairs.* The like president of their Modesty may you find in the 6 *R.* 2. and in the 3 *E.* 3. They disclaimed to have Cognisance of such matters, *as the Guarding of the Seas, and Marches of the Kingdom.* We may conclude, that unlesse it be the property of the Servant to command, and the Master to obey, or of the Souldiers to march before their Captain, that the King hath the supreme power, and is the sole Legislator, not the House of Commons: For the King representeth God, the Commons only the ignoble People. As for both Houses joyntly together, they are no Court at all; therefore can have no thoughts of having the Legislative power. And as the two Houses have no power but what the King bestoweth on them, so neither have they any title of honour and dignity, but by the Kings gift. For as all the lands in *England*, and all power and authority, is derived from the Crown; So by the laws of *England*, all the degrees of Nobilitie, and Honour, are derived from the King, the Fountain of Honour, and Majesty it self; 4. *Inst.* 362. What then? have the two Houses joyntly; or the House of Commons singly, the Sovereign power

power, because they have none but what the King giveth them? Have they the Majesty, because they have no honour or dignity but by the Kings gift? Surely this is all the reason: The King made the Lords, not the Lords the King: a Peasant to day may be a Lord to morrow, if the King pleaseth; and is the Peasant therefore the Kings master? surely no, it is the King who createth Barons, and so maketh them capable to sit in the House of Peers; but they are made but Peers, not Kings; nay they are but Peers of the Realm, not of the King: They are under, not above the King; For *sunt & alii Potentes sub Rege qui dicuntur Barones, hoc est, robur belli*, saith Bracton l. 1. c. 8. Though they are *Potentes*, yet they are *sub rege*. As for the House of Commons, they are so far from being our keepers, or the masters of our King and kingdom, that there is not a Noble man amongst them; They receive their being from the breath of the Kings Writ, and having their being in a collective body, they are but the *Lower House*, whose name importeth subjection. But if the Commons when they sit in the House have the Sovereign power, where was it before their Sessions? and where is it when they are dissolved? What doth it hang in the Clouds, and drop on them when they sit, and dissolve like the Snow with the VVinter, when the King dissolveth them? *Soveraignty is permanent*, and always continueth waking: The House of Commons are, and they are not, according to the Kings

Kings pleasure, he assembles and dissolves them at his will. And what? doth the Sovereign power sleep or die, during their *interregnum*? one would think it belonged to the King, because he never dieth. O ridiculous Commons! I am weary of their absurdity in claiming the Sovereignty.

But as once it was demanded of an Orator; speaking very much in the commendation of *Hercules*, *Quis vituperavit*? So it may be demanded of me, treating of the Kings Sovereignty, who hath brought arguments against it? Truly for my part, I never saw any reasonable argument against it; many cavils, but no reasons. Evasions are the best proofs used by the Anti-Royalists: And when they shift a Question with forein matter, or a forein meaning, They think they have not only made a good answer, but also proved the point in question to be on their side: As when our Books say, Every man in the kingdom is under the King, but the King is under none but God, They answer, the meaning of the book is, That every single man in the kingdom is under the King, but not the whole people collectively, for they are above the King. Just as if the Book should say, every man in the world is under the Heavens, but the Heavens are under none but God: And they should answer to evade it, The meaning of the Book is, That every single man is under the Heavens, but not the whole body of the people; for they are above the Heavens. O miserable invention! such absurdities

ties are most of their Arguments, - Therefore we may conclude, that since Club-Law set them above reason, it must be Club-Law which must pull them down. Let the Sword argue them out of the Kings possessions, which they have gotten by Rebellion, and it will be easie then to convince them, that Rebellion against the King is unlawful. Had the King had no Revenues, he had still injoyed his Crown. It is the profit which maketh King-killing honest; And it is the sweetnesse of the Bishops Lands, which makes the Office of a Bishop so bitter, and odious, to our new States-men; The Law would have them ejected from their ill gotten Fortune and Estates; therefore they persecute the Law, as their utter Enemy, And say, that they will have it no more coached in the City of London, but carted in the Country amongst the Swains; But they must likewise send the City with it into the Country, otherwise the Body will dye when the Soul departeth, and the City will perish, when the Law and its Retinue bid it farewell.

As Histories both forein and domestique, anti-ent and modern, and the whole Accademy of the Common Law, so it is apparent by many Records, and Judgements in Parliament: And both the Lords and Commons, in divers Acts of Parliament, through many successions of Ages, have declared that the King of England is *Monarcha &*

Davis Irish
Rep. fo. 90.

Im-

Imperator in regno suo, a Monarch and Emperour in his Realm, above all the people in his kingdom, and inferiour to none on Earth, but only the Almighty, holding his Crown and Royal dignity, immediately of God, and of none else.

By the Statute of 28 H.8. ca. 2. enacted in Ireland, it is declared, that the Kings of England are Lawful Kings and Emperours of the said Realm of England, and of this Land of Ireland.

So by the Act of 16 R. 2. ca. 5. It is declared, That the Crown of England hath been so free at all times, that it hath been in no earthly subjection, but immediately subject to God in all things touching the Regality of the same Crown, and to none other. And what is the House of Commons, a God? if they are but men, the Crown is not subject to them, for the Statute telleth you it is in no Earthly subjection. But perhaps they are Devils; neither will that serve their turn, for as it appeareth by the Act, The Crown is immediately subject to God, and to none other.

So by the Statute of 24 H. 8. cap. 12. it is declared, Where by divers sundry old authentick Histories, and Chronicles, it is manifestly declared, and expressed, That this Realm of England, is an Empire, and so hath been accepted in the World, Governed by one Supreme Head and King, having the Dignity and Royal Estate of the imperial Crown of the same, unto whom a body politick compact of all sorts, and degrees of people, divided in terms, and

by names of Spirituality and Temporality, been bounden and ought to bear next God, a natural and humble obedience, he being also institute and furnished by the goodnesse and sufferance of Almighty God, with plenary, whole and entire power, pre-eminence, authority, prerogative, and Jurisdiction, to render and yield justice, and final determination, to all manner of Folk, and Subjects within his Realm, and in all causes, matters, and debates whatsoever. Behold here, and consider the Judgement of the whole people, both Lords and Commons. Who can contradict what they said? None but the Antipodes of our Age, who contradict all Truth, Justice, Law, and Honesty. I heard it affirmed, that they were about to explode out of the new Testament, the 13th. Chapter of the *Romans*, and other Texts in Scripture, which commanded subjection to Kings. Truly I believe they did not want knavery, but only conveniency to effect it. If the Bible had had but one Head, off it had went as sure as the Kings.

In the Statute of 1 *Eli. cap. 1.* and in several other Acts of Parliamen^t, the Crown of *England* is called an *Imperial Crown*, and the Parliamen^t, the *Kings high Court*. And that you may see, that the Murtherers of *Charls* the Martyr, pretended to want water when they were in the Sea, read the Act of Parliamen^t 1 *Ia. cap. 1.* wherein the Lords and Commons made this joyfull Recognition, viz. *Albeit, We your Majesties loyal and faith-*
full

full Subjects, of all Estates, and Degrees, with all possible and publick joy and acclamation, by open proclamations, within few hours after the decease of our late Sovereign Queen, we declared with one full voice of tongue and heart, your Majesty to be our only lawfull and rightfull Liege-Lord and Sovereign, yet as we cannot do it too often, or enough, so it cannot be more fit, than in this high Court of Parliament, where the whole Kingdom in person, or by Representatives is present, upon the knees of our hearts, to agnize our most constant faith, obedience, and loyalty, to your Majesty, and your Royal Progeny, humbly beseeching it may be (as a memorial to all Posterity) recorded in Parliament, and enacted by the same, that we (being bounden thereunto by the Laws of God and Man) do recognize and acknowledg, that immediately upon the death of Queen Elizabeth, the imperial Crown of this Realm did by inherent birth-right, and lawfull and undoubted succession, descend, and come to your Majesty, and that by lawfull right and descent, under one imperial Crown, your Majesty is of England, Scotland, France, and Ireland, the most potent and mighty King, and thereunto we most humbly, and faithfully submit, and oblige ourselves, our heirs and posterities for ever, untill the last drop of our bloods be spent, and beseech your Majesty to accept the same, as the first fruits of our loyalty, to your Majesty and Royal Progeny, and Posterity for ever; which if your Majesty will adorn with your royal assent (without which it neither can be compleat

and perfect, nor remain to all Posterity,) we shall adde this to the rest of your Majesties inestimable benefits. But now Tiber runs backwards, and the Moon giveth light unto the Sun, the Servant ruleth the Master, and the Peasant is mightier and greater than the King: Nay in stead of walking on our feet (as our fore-Fathers did,) we walk upon

our heads, and as for the old paths where
 Jer. 6. *is the good way, we will not walk therein.*
 16. *Our Ancestors have attested the Kings*

Soveraignty with their lives and sacred oaths, but we attest the contrary, so that if we of this age are not, our Ancestors of all ages past were ignorant perjured fools. Our Fathers (as you see in the fore-going Statute) did humbly submit, and oblige themselves, and us, their heirs, and Posterity, to be constant and faithfull in subjection to the King, and his Royal Progeny: But we (undutyfull to our Parents, as well as Rebellious to our King,) oblige our selves, and bind our souls, with many sacred oaths, to expell him from his Crown, rob him of his Revenews, and extirpate his Royal Progeny, being constant, and faithfull to nothing but our own lusts and ambition. They would spend their bloods to maintain, and defend the King: but we spend both our bloods and Estates, to offend and destroy him. They esteemed their Act void and imperfect, without the Royal assent; But we esteem and vote the Royal assent, void, imperfect, and uselesse. But wherefore

fore do I say we? Lay the saddle on the right horse. It was neither Lords, nor Commons, Parliament, nor people, who perpetrated all these villanies; but it was fifty or sixty rotten tainted Members of the lower House, small in number, but great in transgression. So may the Tayl, nay a piece of the Tayl, destroy the whole body, and reign sole Lord Paramount. Oh what multitudes of impieties can the wicked accomplish in an instant.

Seneca. *Nullum ad nocendum tempus angustum est malis*, In no longer space than betwixt the Father and the Son, did these Horse-Leaches subvert our fundamental Government, destroy King and Kingdom, Parliament and People, and all our Laws, and Religion; so that the question is not whether the Parliament be above the King, but whether a little company of great Traytors and Usurpers, (the Dregs and Lees of all Tyranny,) be above both King and Parliament: For the Parliament (as you see by the joyfull recognition made to King *James &c.*) enacted, and most humbly acknowledged the King to be above both Parliament and People, and the Crown to be hereditary to the King and his Royal Progeny; but these men, and only these who by violence make themselves above both King and Parliament, defending their persons from the Justice of the Law, with Armed Red-Coats, and the greatness of their villanies, These are they who deny it, though
the

the Laws of the Realm, and all Histories, and all Kingdoms teach them otherwise.

God calleth himself a King in several places of the Scripture, to note, and signifie his Sovereignty, which surely he would not do, was the King the Peoples vassal or under Officer, as the Bedlam franticks of our age feign. Thou art my King O God,

Psal. 10.

16 29. 10.

47. 2. 7.

44 4.

(saith David) Command deliverance for Jacob. The King and the Power to command are Individua, He is a Clout, no King, which cannot command; And who should be under his command? What? The People, taken particularly, and distributively, as single men, and not collectively as the whole Kingdom, according to the fanatick opinion of our Lunaticks? Why is he not then called King of single men? If he be King of a Kingdom, then all the People jointly or severally in his Kingdom are under his command, and if under his command, then he only hath power to give them Laws, be they in one collective body as in Parliament, at the Kings house, or simple bodies at their private dwellings. *Le Roy fait les leix avec le Consent du Seigneurs, et Communs: et non pas les Seigneurs, et Communs avec le consent du Roy,* is the voice of the Common Law, The King makes Laws in Parliament, with the consent of the Lords and Commons, and not the Lords and Commons with the consent of the King.

Virg. 7 Eneid. *Hoc Priami gestamen erat, cum
jura vocatis*

More daret Populis-----

And 5 Eneid.

*-----Gaudet regno Trojannus Arestes,
Indicitq, forum, & patribus dat jura vocatis.*

The Lords and Commons have power only to propound, and advise, it is only the Kings *Le roy le veut*, which makes the Law, their propositions and advice signifie nothing, if the King saith *Le Roy se avisera*; They have not power to grant him any subsidies, untill the King saith, *Le Roy remercie ses loyaulx et ainsi le veut*. Therefore much less the Sovereignty. It would be strange, if the assembling of the Subjects together should make them Masters over the King, who gave them power to assemble, and hath power to turn them home again when he pleaseth. *Legum ac edictorum probatio, aut publicatio, qua in curia vel Senatu fieri solet, non arguit imperii majestatem in Senatu vel curia inesse*, saith Bodin. de Rep. li. i. ca. 8. The publishing, and approbation of Laws and Edicts, which is made ordinarily in the Court of Parliament, proves not the Majesty of the State to be in the said Court, or Parliament; It is the Kings Scepter which giveth force to the Law, and we have no Law, but what is his Will. The
King

King surely would never call his Subjects, to bind him with Laws against his will, much lesse to take his Dominion from him, and make himself a Vassal, and Officer, to his two Houses, or either of them, who were not capable themselves of any Office without his Gift and Licence. The Kings of *England* have called many Parliaments, yet the Government hath alwayes continued Monarchical, and the King not under, but above the people, inferior only to God; even Forein Politicians will tell you so. Let famous *Bodin* (who ranketh our Kings amongst the absolute Monarchs) speak for all, lib. 1. cap. 8. *Habere quidem Ordines Anglorum auctoritatem quandam, jura vero Majestatis & imperij summam, in unius Principis arbitria versari.* The States (saith) he of *England*, have a kind of authority, but all the rights of Sovereignty, and command in chief, are at the will and pleasure of the Prince alone. Learned *Cambden* in his *Britannia*, fo. 163. teacheth us, *As touching the division of our Common wealth, it consisteth of a King, or Monarch, Noblemen, or Gentry, Citizens, freeborn, whom we call Yeomen, and Artisans or Handicrafts-men.* The King whom our Ancestors (the English Saxons) called *Coning* and *Gining* (in which name is implied a signification both of power and skill) and we name contractly King, hath Sovereign power, and absolute command among us, neither holdeth he his Empire in Vassalage, nor receiveth his investure, or enstalling

ling of another, ne yet acknowledgeth any superiour but God alone. Now if Reason, and the Judgment of our Ancestors, would satisfie our frenzy upstarts, what greater authority would they have? But that they are troubled with so many visions, and false revelations of their own, I would commend to them a true vision, in the Reign of Edward the Confessor, viz. One being very inquisitive, and musing what should become of the Crown, and Kingdom, after King Edwards death (the blood Royal being almost extinguished) he had a strange vision, and heard a voyce which forbade him to be inquisitive of such matters, resounding in his ears; *The Kingdom of England belongeth to God himself, who will provide it a King at his pleasure.* But now forsooth it belongeth to the people, and they will provide it a King at their pleasure: It is the people now which make the King; if so, why ever had we any Kingdoms? why were they not called *Peopledoms*? The Kings of England, with them of France, Jerusalem, Naples, and afterwards Scotland, were antiently the only anointed Kings of Christendom. And as the Kings in Scripture Remains, (as *Asia, Jehoshaphat, Hezekiah*, See 2 Chro. 15, & 17, & 29, & 30, & 31. &c.) so the Kings of England have alwayes had the supremacy in Ecclesiastical causes: *Reges, sacro oleo uncti, sunt capaces spiritualis jurisdictionis.* 22 Ed. 2. *Rex est persona mixta cum Sacerdote, habet ecclesiasticam et spiritualem*

tualem jurisdictionem, 10 H. 7. 18. And although Kings ought not to be Ministers of the Church, so as to dispense the word and Sacraments, For *Nemo* taketh this honour unto himself, but he that is called of God, as was Aaron, Hebrews 5. 4. Yet since they are called of God to be Kings, as his Vicegerents, they have power to look to, and have a care of the Church, that the word be preached, and the Sacraments administred, by fit persons, and in a right manner, else how should Kings be Nursing Fathers to the Church, had they not a Fatherly power over it? Therefore many Acts of Parliament, in several Kings Reigns, and the whole Current of Law Books, resolve and affirm the King to be head, and have Supreme Jurisdiction in Ecclesiastical causes. In the first year of Edward the sixth, a Statute was made, *That all Authority and Jurisdiction both Spiritual and Temporal, is derived from the King.* So in the Reign of Edward the Confessor, was this Law, ca. 17. *The King, who is the Vicar of the highest King, is ordained to this end, that he should Govern and Rule the Kingdom, and People of the Land, and above all things the Holy Church, and that he defend the same from wrong doers, and destroy, and root out workers of mischief.* Put since Reverend Coke in the fifth part of his Reports, *De jure Regis Ecclesiastico*, hath with luculent examples, and impregnable lawes, made it

so clear, (that no man can gainsay it) that the King bought, and the Kings of England ever since before the Conquest, until the Reign of Queen Elizabeth, (at which time he writ) have had the supreme power and jurisdiction, in all Spiritual, and Ecclesiastical causes, I referre you to his Book, only reciting part of his conclusion, viz. Thus hath it appeared, as well by the antient Common Lawes of this Realm, by the Resolutions and Judgments of the Judges, and Sages of the Lawes of England, in all succession of ages, as by authority of many Acts of Parliament, antient, and of later times, that the Kingdome of England is an absolute Monarchy, and that the King is the only supreme Governour, as well over Ecclesiastical persons, and in Ecclesiastical causes, as temporal, within this Realm. And in another place, fo. 8. he saith, And therefore by the antient Lawes of this Realm, this Kingdome of England is an absolute Empire, and Monarchy, consisting of one head, which is the King ; and of a body politick, compact and compounded of many, and almost infinite severall, and yet well agreeing Members. All which the law divideth into two severall parts, that is to say, the Clergy, and the Laity ; both of them next, and immediately under God, subject, and obedient to the head. Also, the Kingly head of this politick body, is instituted, and furnished with plenary, and intire power, prerogative, and jurisdiction, to render justice and right, to every part and member of this body, of what estate, degree, or calling soever, in
all

all causes, Ecclesiastical or Temporal, otherwise he should not be a head of the whole body. Now he that looketh upon these Authorities, and yet saith, that the King is not above both Parliament and people, nor hath sovereign power over them, will likewise look upon the sun in the Heavens, and yet say, that it is not above, but below the earth; and when he is in the midst of the sea, say, that there are no waters in the world. If then the King hath the supreme power over Parliament and people, (as most certainly he hath) how then could the Parliament or people, (much lesse, fixty of them) question, or judge their King? For no man can deny, but that the greater power ought to correct, and judge the lesser, not the lesser, the greater. How could they, did I say? Why, *vi & armis*, by violence and injury, not by law. So may I go and murder the King of *Spain*, or the King of *France*, and then tell them, that their people have the supreme power over them. The case is all one, only these Rebels murdered their natural Father, and King, to whom nature, and the Lawes of God and man, had made them subjects; but I should murder a forein King, whom I ought not to touch, he being the Lords annointed.

It is easie to prove the Sovereignty of the Kings of *England*, by their Stiles, (unlesse our anti-monarchical Statists will say, they nick named themselves.) Their several stiles, since the Conquest, you may see in the first part of my Lord Coke's In-

stitutes Fo. 27. Therefore I will not trouble you with a recital of them; as for the styles before the Conquest, take one for all, which you may find in the Preface of Co. li. 4. and in Davis his Irish reports Fo. 60. In a Charter made by Edgar one of the Saxon Monarchs of England, before the Danish Kings. viz. *Altitonantis dei largiflua clementia, qui est Rex Regum, & dominus dominantium, Ego Edgarus Anglorum Basileus, omniumq; rerum, Insularum Oceani qua Britanniam circumjacent, cunctarumq; Nationum que infra eam includuntur, Imperator et dominus, Gratias ago ipsi Deo omnipotenti Regi meo, qui meum imperium sic ampliavit, & exaltavit, super Regum patrum meorum, Qui licet Monarchiam totius Anglie adepti sunt a tempore Athelstani, qui primus Regum Anglorum omnes Nationes qua Britanniam incolunt sibi armis subegit, nullus tamen eorum ultra fines imperium suum dilatare aggressus est, mihi tamen concessit propitia Divinitas cum Anglorum imperio, omnia regna Insularum Oceani cum suis ferocissimis regibus usq; Norvegiam maximamq; partem Hibernie cum sua nobilissima Civitate de Dublina, Anglorum regno subjungere, quos etiam omnes meis imperiis colla subdare dei favente gratia coegi.* By which you may observe the first Conquest of Ireland, and that the Kings of England are Emperours, and Monarchs in their Kingdom, constituted only by God; (the King of Kings and Lord of Lords,) not by the people. And so did many other Kings of Eng-

land stile themselves, as for example : *Erbeldredus totius Albionis, Dei Providentia, Imperator : and Edredus Magna Britanniae Monarcha, &c.*

But that our preposterous Commonwealths men might make themselves most ridiculous, as well as impious in all things, they would argue the King out of his *Militia*, and have him to be their Defender, yet they would take away his sword from him. O Childish foppery ! What ? a Warriour without arms ? a General without souldiers ? why not as well, a Speaker without a mouth ? such Drollery was never heard of in the world, until the Infatuation of these infandous Republicans hatcht it. *Nay, but there shall be a King over us* (cryed the Israelites) *that we also might be like all the Nations, and that our King may judge us and go out before us, and fight our battels,* 1 Sam. 8. 19. And what ? should he fight without the *Militia* ? should the King be over the people, judge them, and go out before them to battel, yet ought the people to have power to array, arm, and muster the souldiers at their pleasure ? ought they to appoint what Officers and Commanders they thought fit ? surely no ! For he will (saith Samuel, verse 12.) appoint him Captains over thousands, and Captains over fifties. So 11 Sam. 12. 39. David gathered the people together, and went to Rabbath, and fought against it, and took it. But why do I cite David ? Had not all the Kings in the Scripture, nay, having not all the Kings in the world the chief power

over their *Militia*? Surely, nothing is more certain; otherwise, what difference would there be between the King and Subject? *Militarem autem prudentiam, ante omnia necessariam, Ego Principi assero, adeo ut sine ea, vix Princeps. Quomodo enim aliter se tueatur, sua, ac suos, saith Justus Lipsius. No Militia, no King; For how can he defend himself and Kingdom without it? The Puppy dogs would master the Lyon, were it not for his pawes; the cowardly Owles would conquer the Eagle, if he had no talons; and the King would be a laughing stock, both at home and abroad, were it not for the sword, which God (not the people) hath girded to his side. The King beareth not the sword in vain, saith St. Paul, Rom. 13. 4. But surely he would bear it in vain, had he not power of himself to draw it, or sheath it, but when the people pleased; he would be but a poor revenger; to execute Gods wrath, had the people, (as our Novists feign) not he, the sole disposing of the *Militia*. *Unges eum ducem, 1 Sam. 9. 16. Thou shalt annoint him to be captain over my people. Which shewes the Kings right to the Militia, being Captain over his people. Unum est Regi inexpugnabile munimentum, amor civium. I must confesse, the Citizens, and Peoples love is the best fortresse, and bulwork for Kings; but Charity growes cold, Loyal love, and Citizens, are not alwayes companions; whole Cities, may whole Countries, may prove perfidious to their King; and whilst the King dischargeth the**

office of a loving father, his people
 Teste Anglia. may turn Traytors, and rebell a-
 gainst his goodnesse. Therefore it is
 good walking with a horse in ones hand, and ever
 safest for Princes, even in the greatest peace, to
 have a well-disciplin'd Militia in a readinesse; for
 the affection of the people, like the wind, is never
 constant; *In Rege, qui recte regit, ne-*

Bract. fo. 1.
 Justin. In-
 Rituces, Fle-
 ta.

*cessaria sunt duo haec, arma videlicet,
 & leges, quibus utrumque tempus, bel-
 lorum & pacis, recte possit gubernari:
 utrumque enim istorum alterius indi-
 get auxilio, quo tam res militaris pos-
 sit esse in tuto, quam ipsa leges, usu armorum, & pra-
 sidio possint esse servata. Si autem arma defecerint
 contra hostes rebelles & indomitos, sic erit regnum
 indefensum: si autem leges, sic exterminabitur iusti-
 tia, nec erit qui justum faciat iudicium; The Law,
 and Arms, are so necessary, and requisite in a King
 that without both, he can have neither; for how
 could he execute, and maintain his lawes, without
 arms? and how could he levy war, without lawes
 to direct, and guide his Arms? He could nei-
 ther proclaim war, nor make leagues, or peace
 without them. The King is *Capitulum**

Davis Irish Re-
 ports, fo. 58.
 Fitz. n. 6. 113.
 233.

stus totius Regni, and by law
 ought to defend, and save his
 Realm. But surely he would be
 but a poor keeper, if the people
 had power to keep his weapon

from

from him at their pleasure. *Custodes libertatis Anglia*, The Keepers of our liberty, could not keep it from us, without the force of the *Militia*: and how should the King maintain his Realm in peace, and defend our lives, liberties and estates, from the forein, and domestick Tyranny of Traytors and Rebels, had he not the sole power, and strength of Arms? The Subjects of *England* are bound by their liegeance, to go with the King, &c.

in his wars, as well within his Realms, as without, as appeareth by the Statute of 2 Ed. 6. cap. 11. and by a Statute made

Calvins
case, so.
7.

11 H. 7. c. 1. The Lords and Commons assembled in Parliament, declare it to be the duty, and allegiance of the Subjects of *England*, not only to serve their Prince, and Sovereign Lord, for the time being, in warres, but to enter, and abide in service, in battel, and that both in defence of the King and land, against every rebellion, power, and might reared against him. But wherefore should I make my self ridiculous, in attempting to prove that which no age hath denied? It hath been the Custome of all Kingdoms, the practice of all times, and the Common Law of the Realm of *England*, ever since it was a Realm, that the power of the *Militia* did alwayes belong unto the King; nay it is proper to him *quarto modo* he hath an inherent, and inalienable right to it. Which right hath been declared, and affirmed by many Acts of Parliament, in all succession of ages, which in a case so clear, need not

to be recited. It belongs to the King only to make leagues with foreign Princes. 2 H. 5.

19 E. 4. 46.

23 E. 4.

ca. And as it is resolved in our Law

Books, if all the people of England should break the league made with a

foreign Prince, without the Kings consent, yet the league holds, and is not broken; Nay so far are the People, or House of Lords, or Commons, from having the power of the Militia, that (as you may read the expresse words, 3 Inst. pa. 9.) If any levy Warr to expulse strangers, to deliver men out of Prisons, to remove Counsellors, or against any Statute, or to any other end, pretending Reformation of their own heads, without Warrant, it is high Treason; For no Subject can levy Warr within the Realm, without Authority from the King, for to him it only belongeth. O then admire at the impiousnesse, and impudence of the long called Parliament, who murdered their King for committing Treason against them, whereas by the Laws of the Land, they were the only Traytors against him. So may the offender punish the offended, for the offence which he himself committed, and so may the Prisoner condemn, and execute the Judge, for the Crime whereof himself is only guilty. The only reason why they demanded the Militia of the King, and said that it only belonged to them, was not, because the King ought not to have it, for they well knew, that by the Law of all Ages, it did only belong to him, and

and not to them ; But how then could they carry on, and accomplish, their wicked design of Murdering him , if they still let his Sword hang by his side ? Therefore they first laid hold on that , and wrested the Militia out of his hands , arguing that it did not belong to the King , but to them. So Murderers may say, that the Sword of him whom they intend to murder , doth not belong to the owner , but to them , to the end, they may with the more ease and safeguard , perpetrate their wickedness. And that they might have a shadow to hide all their filthynesse ; They first got several Counties to Petition for the Militia , which they afterwards took by violence , nay they themselves did first Petition the King for it. So sturdy Beggars first beg for an Almes , and by and by knock their Benefactor on the head , and make themselves Masters of what they before entreated for : And indeed the most part of their Villanies did commence with Petitions , for in driving on their wicked designs , they alwayes got the Rascal rabble of the People, to heap in Petitions , for what they themselves set them upon , as if these Godly Villains did nothing , but what they were driven to through commiseration of the people , when God knows , they did nothing, but what was for the satisfaction of their own wicked Lusts , and Ambition. For when the Souldiers , and other baser sort of the people , cryed out for Justice and Privilege of the Parliament ; Even then was the

Injustice of these Rebels most promoted, and the Parliament did not then only lose its privileges, but its very life and being. Thus Barbers may cut off the Head, when they pretend to trim the Hair, and so may Physicians destroy and kill the Body, when they pretend to apply Medicines. For, as now it appeareth even to the blind, their pious pretences, were but a Colour, for their wicked intentions, to destroy both King and Parliament, and root up all our Laws and Religion, when they seemed to act most to preserve them.

Now since the power of Warr only belongeth unto the King, it must of necessity follow, that the King hath power to levy Taxes, and impose Subsidies on his people to maintain the Warr, otherwise it would be in vain to think of waging Warr: for all Souldiers must have (*Vestigalia*) Food, Apparel, and Arms, and where should the King have this but in his own Kingdom? To be short, it is a duty laid upon the Consciences of all Subjects, to supply their King with all necessaries, both in time of Warr, and Peace; And a thing commanded both by our Saviour, and his Apostles, *Render unto Cæsar, the things which are Cæsars.* And 13 Rom. *Render therefore to all their due, Tribute, to whom Tribute is due, Custom, to whom Custom, Fear, to whom Fear, Honour, to whom Honour.* But our *Antipodes* subverting all Scripture, render to no man their dues, and that they may act contrary to the very words and meaning

ing of every Text, They do not render Tribute, Custom, Fear, and Honour, to the King, to whom it is only due, but forsooth to themselves, to whom it is not due. So may the Servant murder his Master, and take all his Revenues, and Honour as due only to himself. He which argueth that the King hath not right to chuse his Privy Counsellors, Great Officers, and Judges, &c. will likewise say, that the Master hath not right to chuse his Servants, it being the practice of all Kingdoms, as well as of *England*, and due to him by the Law of Nature; *Thou shalt provide out of the People able Men*, saith *Jethro* to *Moses*, when the 70. grand Senators of *Israel*, the Great Sanhedrim of the Jews were to be chosen; By which you see, the great Officers, &c. are to be chosen out of, and not by the people, but by the King. So *Pharoah*, not the people, made *Joseph* Ruler over all the Land of *Egypt*, and *Nebuchadnezzar*, and not his people, made *Daniel* Ruler over the whole Province of *Babylon*. And since our Lawyers are so forward to take Commissions, and be made Judges by every power, which getteth uppermost, be it right or wrong, Let me tell them, that it is an undoubted truth, that every person, who hath been since the murder of *Charles* the Martyr, or shall hereafter (without the authority of *Charles* the second) be condemned and executed for any Crime (whether guilty or not guilty) in the Kings Bench, or at the Assizes,

or

or elsewhere, is murdered, and all the Judgments, acts and proceedings of those nominal Judges, or Commissioners are void, as things done *Coram non iudice*. So that it consequently followeth, that these lawless Judges are principals in every murder, so committed. Vengeance only belongeth unto God, *Deu. 32. 35. The King is the Minister of God, a Reneger to execute wrath upon him that doth evil.* Therefore whosoever prosecuteth in the Kings Courts against the life of any man (as in an Appeal &c.) or sueth for recompence for any wrong done unto him, he doth not take vengeance, but God, who executeth his wrath by his Minister the King. But if any private man, or the whole people take upon them to make themselves their own Carvers taking what recompence they think fit, either against the King or any of their fellow Subjects, in this case they make themselves their own Revengers, and rob God of his rights, for vengeance belongeth to him, not to them. Therefore if any man, though in a way of publick Justice, take upon him to condemn and execute any man, without authority and power from the King, he is a Murderer, and malicious Revenger, upon whom the vengeance of God (whom he endeavoureth to cheat and rob) will fall. Oh then admire, and bewail the Infamous Murders, and Murderers of our age, wherein the good are destroyed for performing their duty towards God and their King, and the wicked flourish

fish, only because they are sinfull, for whosoever will not be a Rebel, must not be a Commonwealths-man amongst these new Republicans. Yet forsooth they have such a form of Godlinesse amongst them, that whosoever doth not approve of their wickednesse, but speaketh of their actions according to their deserts, they call such men the ungodly, and flatter themselves, saying, the Saints of all ages have been spoken evil of by the wicked, holy *David*, may our Saviour and his Disciples were reviled by the Reprobate, therefore no wonder if the Malignant Cavaleers do reproach, and vilifie our pioufness, and brotherly love and charity one towards the other. So *Belzebub* may call them impious, who do not account him the only good Angell. How these men would be esteemed most Religious, even when they commit Sacrilege, and seem righteous even in the very act of wickednesse; They murder many, and take away the Estates of all Royalists, yet if the Royalists whom they have thus spoyled, tell them according to Gods Commandments, that they ought not to be swift to shed blood, nor covet their neighbours goods, these Saints presently tell them, that they have not the Spirit of Godliness in them, but that they are the abusers of Gods word, and his Children, as if Gods Spirit gave them authority to act wickedly, and that none but they were the children of God, who had got their wealth by murder, rapine, and sacrilege: O Monstrous! If you call
their

their ill gotten Government, Tyranny, or Usurpation, they number you amongst those filthy Dreamers, who speak evil of Dignities, and will not submit to lawfull authority. Yet these Antipodes could revile their Sovereign the King, with multitudes of scurrilous Pamphlets, cut off his head and banish his Royal Progeny, taking away their Lands, and the Estates of thousands more, yet they would make one believe, that they never spoke evil of Dignities, nor ever resisted lawfull authority. O pious Rebels !

So far are our Laws of *England* from allowing Subjects to take up arms against the King, or to condemn & execute him, that it is high treason for any one, or all of his Subjects, but to imagine the Kings death, which the wisdom and Religion of our Realm hath from age to age so much hated and abhorred, that an offender therein, by the Laws of the Land, shall be hanged, and cut down alive, his bowels shall be cut off, and burned in his sight, his head shall be severed from his body, his quarters shall be divided asunder, and disposed at the Kings pleasure, and made food for the birds of the air, or the beasts of the Field, and his wife and children shall be thrust out of his house, and livings, his seed and blood shall be corrupted, his Lands and goods shall be confiscated, and (as by the Statute of 29 H. 6. 1. It is ordained of the Traytor *John Cade*) hee shall be called a false Traytor for ever.

ever. But the Traytors against *Charles* the Martyr have prevented this punishment (most due to them) by the greatnesse of their villanies. Yet though they are got out of the reach of Justice, and trample our Laws and King under their feet, let them remember that God is above Earth, and will give them their reward, if not in this world, yet in the world to come.

The aforesaid Statute of 25 *Ed. 3.* (as you may read in *Pulton de pace Regis, & Regni*, fo. 108.) doth confirm it to be high treason, for any person to compass, or imagine the death of our Sovereign Lord the King, the Queen, &c. by which words, it doth approve what a great regard, and reverend respect, the Common Law hath alwayes had to the person of the King, which it hath endeavoured religiously, and carefully to preserve, as a thing consecrated by Almighty God, and by him ordained, to be the head, health, and wealth of the Kingdom, and therefore it hath ingrafted a deep, and settled fear in the hearts of all sorts of Subjects, to offer violence, or force unto it, under the pain of High Treason: inso-much as if he that is *Non Compos Mentis*, do kill, or attempt to kill the King, it shall be adjudged in him High Treason, though if he do commit petit Treason, homicide or larceny, it shall not be imputed unto him as Felony, for that he knew not

Leges Auree,
ca. 4. Co. Lib.
4. 124. Sec 3
Inst. pag. 4.
and 6.

what

what he did, neither had he malice prepenſed, nor a felonious intent. And this law doth not only reſtrain all perſons from laying violent hands upon the perſon of the King, but alſo by prevention, it doth inhibit them ſo much as to compaſſe, or imagine, or to deviſe, or think in their hearts, to cut off, by violent, or untimely death, the life of the King, Queen, &c. for the only compaſſing, or imagination, without bringing it to effect, is High Treason, becauſe that compaſſing, and imagination doth proceed from falſe and traiterous hearts, and out of cruel, bloody, and murdering minds.

Thus you ſee with what reverence our Lawes do adore his ſacred Maieſty our King, deteſting nothing more, than the violence, or dammage offered to him: yet forſooth, the Rebels affirm, they killed the King by the Common Law, and why by the Common Law? what, becauſe the Commons made it? ſurely that is all the reaſon, for there is no law under the Heavens, which warranteth Subjects to kill their King: but all lawes both humane, and divine command the contrary. Many are the publick oaths, (as you may read in Mr. *Prynne's Concordia diſcors*) proteſtations, leagues, covenants, which all *English* Subjects, (eſpecially Judges, Juſtices, Sheriffs, Mayors, Miniſters, Lawyers, Graduates, Members of the Houſe of Commons, and all publick officers whatſoever) by the Lawes, and Statutes of the land, have formerly taken, to their lawful hereditary

Kings,

Kings, their heirs, and successors, to bind their souls and consciences, to bear constant faith, allegiance, obedience, and dutiful subjection to them, and to defend their Persons, Crowns, and just royal Prerogatives, with their lives, members, and fortunes, against all attempts, conspiracies, and innovations whatsoever. But since, all those sacred oaths have been trayterously violated, and broken by the Rebels against *Charles* the Martyr. I will only present you with the effect of the Oath of Allegiance, which every one is to take when he is of the age of twelve years, and this oath was instituted in the time of King *Arthur*. *Calvin's Case*, fo. 7. *Co. Lit.* fo. 68. 172. You shall swear that from this day forward, you shall be true and faithful to our Sovereign Lord King *Charles*, and his heirs, and truth and faith shall bear, of life and member, and terrene honour; and you shall neither know, nor hear of any ill, or damage intended unto him, that you shall not defend. So help you Almighty God. The substance and effect of this oath (as it is resolved, and proved in *Calvin's case*) is due to the King, by the law of Nature, and is called *Ligeantia naturalis*, being an incident inseparable to every Subject; for so soon as he is born, he oweth by birth-right ligeance and obedience to his Sovereign, and therefore the King is called in his Statutes our natural liege Lord, and his people, natural liege Subjects. But *Ligeantia legalis*, is so called because the Municipal Laws of this Realm have

have prescribed the order and form of it. None can deny but that obedience is due from the Son to the Father by the Law of Nature, yet may the Municipal Laws of the Realm prescribe formality and order to it, not diminishing the substance. So likewise may they to the Allegiance due by nature to the King.

Thus have you seen how the English Traiterous Rebels, contrary to all the Laws of God, the Law of Nature, the Law of Nations, the Laws of our Realm, and against the foundation of Christian Religion, have by an unheard of example, most wickedly murdered, & as a common Thief, and vile vassal of the people, condemned their gracious King, whose name from the very beginning of the world hath ever been esteemed amongst all Nations great and holy; whom the Prophets and Apostles, nay our Saviour himself, and all the Primitive Christians, both with their lives, death, examples, and Doctrine have taught, and commanded us to reverence and pray for, and to be subject to, not violently to resist him though he violently persecute us; whom God himself in his old and new Testament hath declared to be constituted by him, and reign by him, (not by the People,) and particularly whom our fore-Fathers of this Realm of *England*, have always accounted sacred, and ever found by experience Kingly Government to be most glorious, and profitable for them, yet these forty or fifty Tyrannical Rebels,
contrary

contrary even to common sense, and feeling, upholding themselves by Force, and Arms; Treason, and Usurpation, do sit and Vote Kingship dangerous and burthensom to the good people of this Common-wealth, when in the mean time, our Merchants turn Bankrupts, our Tradesmen break, Food groweth dear, Trade dyeth, thousands of Families are ready to starve, Millions of men are ruined and undone, the whole Realm groaneth under the burthen of excessive Taxes, and Wars, and rumors of Wars, continually plague our Kingdom, which hath lost its glory both abroad and at home, and become a meer laughing-stock to all Nations, and all this misery ariseth from the Tyranny of these Rebels, who unjustly banish our lawfull hereditary King *Charles* the second, and take possession of his three Kingdoms, making themselves absolute Tyrannical Kings over us, and so I believe they intend to make their Heirs: for (being accustomed to lye) they declare in their Declarations; that the People shall be governed by their Representatives in Parliament, Yet (their actions contradicting their words,) they will not suffer the People to chuse their Representatives, or come into the House, but they tell us, that they will chuse men of fit qualiries. So one Thief chuseth another, *Similis simili gaudet*, We may be sure never to have an honest man amongst them, if they

The People declare for a free Parliament, but these Rebels only for themselves.

have the chusing. So that we may conclude, that unlesse we arise, and destroy these self-seeking self-created Tyrants, and restore our gracious King to his Crown, both we, and our heirs, shall be Slaves to the worlds end; for no legal Government can be established without the King.

I have sufficiently proved, that it is unlawfull for Subjects to rebel against evil Kings: How much more then is it unlawfull to rebel against a pious, and mercifull Sovereign, which addeth to the bulk of the sins of our English Rebels? For the whole world knoweth, that *Charls* the

Read his incomparable heavenly Book, which will make thee weep for our loss, but rejoyce and admire at his piety.

Martyr (whom they so trayterously murdered,) was the best of Kings, and meekest of men: He was *Charls le bon*, & *Charls le grand*, good in his greatnesse, and great in his goodnesse. Some have said, that a good King cannot be a good Christian, but it is proved manifestly false in him; for to the admiration of the whole Earth, he was the best of Christians, and no less to be admired as a good King: So that his misfortune in his Government did not proceed from his deficiency in the art of Governing, but from the excessse of the Rebels sins, who transcended all Traytors since the creation of the world, in sin, and treachery, as far as Hell is distant from the Earth. Wherefore we may most truly say, that he was murdered, only because he was good:

For

For every Kingdom divided against it self, is brought to desolation, if Satan Luk. 11. 18. also be divided against himself, how shall his Kingdom stand? Therefore if the King had been evil, these evil Traytors would never have cast him out, but seeing he was a pious and Religious King, (and so an evil Member to their evil Common-wealth,) They all united their hearts and hands to cut him off, and lay to his charge all the Treasons, Murthers, Rapines, Burnings, Spoils, Desolations, Damage and Mischief to this Nation, which they themselves committed. So Thieves and Murtherers may spoil, burn, and make desolate all places, and Massacre, and kill many Noble, and trusty Servants, to the end they might take their Master and kill him, and then having taken him, lay all to his charge, and execute him as the only Author of all those villanies which they themselves acted and occasioned. O heavens! Could the Almighty suffer this? Why not? *The Lord made all things for himself, yea even the wicked for the day of evil. Pro. 16. 4.*

See their charge against him.

As for our rising Sun *Charles*, the second, though hitherto obscured by the foggy mists of Treason, and Rebellion, in his own Kingdoms; yet do the rayes of his sacred Majesty shine throughout the world beside, and his renown echoeth in every part of the Earth, to the admiration of forein Kingdoms, and to the envy & hatred of the Rebels

in his own. Yet cannot their malice but marvel at the virtues, and patience of their King, whom they so much wrong: And it grieves them to see that royal progeny (whose ruine they so greedily hunt after) flourish with such glorious splendour amongst the Kings, and Princes of the Earth, growing in favour both with God and Man; Whilst they (odious to all but themselves) by their Tyranny and Rebellion, incur the displeasure both of Heaven and Earth, and become a Ridiculous Rump, The object of the scorn and derision, both of Old and Young, Rich and Poor. And had not these infatuated Rebels, brassen faces to deny what their own Conscience telleth them is true, They would presently declare, that the only way to settle our distractions, and restore our Nation to its pristin happinesse, and glory, were to call in the King, and re-establish him in his own, which they unjustly pocket from him: For so long as there is one of the race of the *Stewarts* (which God long preserve) and any forein King, or People, remain alive, we must never look for peace, or plenty, but (as publick Thieyes) alwayes live in a posture of Warr, and ever expect forein Nations to come in, and swallow us up, Who account it (as indeed it is) the greatest piece of Justice under the Sun, to revenge (with our bloods, and utter destruction) the bloody Murder of *Charls* the first, and the unnatural Banishment of *Charls* the second, our only lawful

Sove-

Soveraign. Therefore let all English Spirits (who have not washed their hands in the Innocent blood of *Charles* the Martyr) joyn their prayers to God, and their Forces to one another, and lance this Ulcer, and cut off this proud flesh, whose growth destroyeth our King, Laws, and Religion. Behold the Duke of *York* will be your leader, whose very name striketh terror to the greatest men of War, and our Rebels tremble to think of his Martial achievements; It is he who will be our Champion, to hunt out these treacherous Foxes, who Rebel against his King and Brother; and then make our Nation dreadful to the Pope, and other forein Invaders. Therefore let us not dream like Goats, whilst we have this *Lion* to be our Captain, but follow him, and destroy these Wolves, who make us their continual prey, keeping us in Slavery, under a false pretence of Liberty; and let us obey our King, and Father, *Charles* the second, who will blesse us with the blessings of *Jacob*, and weed out of our Church, and State, those Jesuits, and Popish Blasphemors, who now under the colour of a free State, are working, and contriving, the ruine both of our Laws and Religion. And then we shall prosper into a Kingdom, *Ezekiel* 86. 12. and once more be a glorious people, under so glorious a King; which God Almighty speedily grant, for the glory of his Holy Name, and for the welfare and happinesse of all Christian people.

Every one knoweth that in 1648. after the long tempest of a horrid VVarr and Rebellion, raised by the Refractory and Treacherous House of Commons, under a pretence of removing evil Counsellours from the King, (but in truth only to promote their own private Interests, and factious designs) The Currish Army, who had for a long time hunted the distressed King, and his Royal party, pretending to be set on only by their Master Rebels the Commons, but it seems they had a game to play of their own, which on the sixth of December 1648. they begun to shew; And therefore when the Trayterous Commons had obtained what they could ask, or desire, of their Sovereign, then their Prisoner at the Isle of Wight, being such Concessions, which never any King before him granted, nor Subjects ever demanded, So that shame compelled them to vote them satisfactory, Then the bloody Souldiers thinking themselves lost, if the King and Parliament should find a peace, went up to the House of Commons, and by force kept out and imprisoned those who voted the Kings Concessions satisfactory, which the militant Saints pleased to call purging of the House, (so that body is purged which hath poyson left in it; and

Vulgarly called the Secluded Members.

nutriment taken out of it by the purge) yet this purge would not do , the Lords must be turned out too , and only 40. or fifty packt Members of the House of Commons , who had sworn to be as very (if not worse) Knaves than the wicked Souldiers would have them to be , were only left in the House , who presently took upon them , what power their own lusts could desire , or the over-ruling Sword help them to , Murdered the King , and the chiefeft of the Royal Party , and yet to colour their Tyranny , called themselves a Parliament ; by which name blowing up , King , Lords Spiritual , and Temporal , and all our Lawes , and Religion with them , they still Domineer , and Rule over us , yet not so , but that the Army Rule them , (as the Wind doth a weather-cock) turning them which way , and how they please , sometimes up , and sometimes down , and no doubt but that shortly they will be cast down for altogether , for the wicked shall not last , but vanish as a shadow.

Blessed art thou O Land , when thy King is the Son of Nobles : Eccles. 10. 17. But alas , Servants have ruled over us , and there is none that doth

deliver us out of their hands. Lamen. 5. 8. The Crown is fallen from our head: Wo unto us that we have sinned. Verse 16. For now they shall say, we have no King, because we feared not the Lord; What then should a King do unto us? Hosea 10. 3.

Englands



ENGLANDS CONFUSION;

OR A

*True Relation of the topsy turvy Governments in
mutable England, since the Reign of Charls the
Martyr. The Tyranny of the Ramp further
manifested. And that we shall never have any
settled State, untill Charls the second (whose
right it is) enjoy the Crown. Though frantick
Fortune in a merriment, hath set the Heels a-
bove the Head, and gave the Scepter unto the
Shrubs, who being proud of their new got honour,
have jarred one against the other, during the In-
terregnum : Yet Charls the second shall put a
period to this Tragedy, and settle our vexed Go-
vernment, which hath changed oftner in twelve
years, than all the Governments in the
whole*

*whole world besides. Oh the heavy Judgment
when Subjects take upon them to correct their
King!*

AS a distracted Ship (whose Pilate the raging violence of a tempestuous storm hath cast down headlong from the stern) staggereth too and fro amongst the unquiet waves of the rough Ocean, sometimes clashing against the proud surly Rocks, and sometimes reeling up and down the smoother waters, now threatening present Shipwreck, and Destruction, by and by promising seeming safety, and secure arrival, yet never settled fast, nor absolutely tending to the quiet and desired Haven: So the vexed Government of *frank* England, ever since the furious madnesse of a few turbulent Spirits beheaded our King and Kingdom, threw down *Charles* the Martyr (our only lawfull Governour) from the stern of Government, and took it into their unskillfull and unlawfull hands, it hath been tossed up and down, sometimes falling amongst the lawless Souldiers, as a Lamb amongst Wolves, or as a glass upon stones,) and sometimes happening amongst Tyrants, calling themselves a Parliament, who are so much worse than the Souldiers, by how much wickednesse covered with a colour of Justice is worse, and more dangerous than naked villanies. Yet in all our Revolutions (although many gaps have been laid open that way,) hath not the Government steered its course di-

directly to *Charls* the second, its only proper right, and quiet Haven; to which until it come, we must never expect to have the Ship of our Common-wealth so secure, but that Tempests and Storms will still molest and trouble (if not totally ruine) it. Though it stand so fast one day, that it seemeth impossible for humane strength to remove it, yet the next day it moultereth away to nothing. I vouch every mans experience to warrant this truth; And were not our blind Sodomites intoxicated with Senselesse, as well as Lawlesse Counsels, They would never gape after preferment, nor hope for continuance in their imaginary Commonwealth, where the greatest one hour is made least the next, and they themselves swallow up each the other, never having rest or peace, no not in their own House. And can this divided Monster (which is the cause of all our divisions) cloze up our divisions, and settle our Nation in peace and happinesse? 'Tis madness to think it. So fire may quench fire, and the Devil who was the first Author of wickedness, put an end to all wickedness. Examine the condition of the times, since the Reign of *Charls* the first, and you may see what times we shall have, until the Reign of *Charls* the second. Tyranny and Usurpation, Beggery and Slavery, Wars and Murthers, Subversion of our Laws, and Religions, changing the Riders, but we must alwayes be the Asses, Hunger and Famine, Guns and Swords,

Swords, Drums and Trumpets, Robberies and Thieveries, Fornication and Adultery, Brick without Straw, Taxes although no bread, These must be the voices which will alwayes sound in our Ears, untill we cast off this old man of Sin, *viz. The Long called Parliament*, and submit (as we ought) to *Charls* the second our only lawfull King.

XXVe may read of many Kings who have been suddainly killed, by the rash violence of an indiscreet multitude, who in the heat of Blood, do that which they repent of all their life after, (mad Fury being the only cause of their unjust Actings;) But to commit sin with reason and piety, to kill their King with discretion, formally and solemnly, is such a premeditated Murther, that the Sun never saw, until these Sons of perdition brought it to light; For a long time before the fact, they machinated, and plotted, the Kings death, and contrived how they might with the best colour and shew of Justice effect it; At length (as if their Votes were more authentique than all Scripture) they passed (amongst others) this Vote, *Die Jouis, Jan. 4. 1648. viz. That the People, under God, were the original of all just power*; This was the foundation upon which the superstructure of all their murders and villanies (which they call just Judgments) were built; which granted, it consequently followeth, that all the power which they then and now exercise over these

these three Kingdoms, is unjust and Tyrannical, because not derived from the People. There are no Representatives amongst them for *Scotland* nor *Ireland*, nor the greatest part of *England*, neither did they ever receive any power at all from the People of either *England*, *Scotland*, or *Ireland*, and now all the People publicly declare against them as the greatest Usurpers and Tyrants in the world; yet contrary to all the Peoples wills, they sit, and Rule, and will admit of no Member of the Peoples chusing to come amongst them, unless they first qualifie and fit him for their own purpose; therefore it plainly appeareth, that this Vote, that the People had the supreme power under God, was but a meer juggle to gull the people, and to bring their wicked designs to passe. So that as *A whip for the Horse, or a bridle for the Ass*, have the People made (of this *quondam* Parliament,) a rod for their fools-backs, *Pro. 26. 3.*

The King being murdered by these Tyrants, and all our Laws and Religion totally subverted, (a time wherein every one did what was right in his own eyes,) *Oliver Cromwel* (who for his excellency in wickedness and villanies was made General of the long called Parliaments unjust Forces,) the twentieth of *April 1653.* entered the House, attended with some of the chief Commanders of his Army, and delivering his reasons to them in a Speech, why he came to put a period to their sitting, as judging it a thing much conducing to the pub-

publick wellfare of the Nation, dissolved them. And why might not he turn out them by force, who by force had already turned out the King, Lords, and all the Commons, besides themselves? Surely if he had taken and hanged them all, it would have been a glorious Act, pleasing to God, and the whole people, and a Cordial to heal the miseries of our long-distressed Nation. But his ambition was to make himself Great, not to give relief and take away the Tyranny, therefore he summoned a certain select number of his own creatures to appear at *Westminster* on the fourth of *July* next, which he called a Parliament, and none could deny but that they had the Sovereign power, because *Cromwel* said so, yet not so but that he made them resign up their power to him, and make him (the Lord protect us) *Lord Protector*, not a King, because a King might do nothing but by Law, but the Protector did nothing but according to his will and pleasure; yet in this were we happy, that in his reign, one Tyrant Lorded it over us, but in the long Parliaments, many. It is worth the observation, that notwithstanding a Parliament had

Our Sovereign *Charles* must be no King, because pious, but *Oliver* must be a King, because a Rebel. Oh the mystery of their iniquity!

newly abrogated the very name and being of a King, as dangerous and burthensom to the Common-wealth, yet a Parliament (summoned by *Cromwel* in *July* 1656. to meet on the 17 of *September*)

ter,) Petitioned and made many humble addres-
ses to *Cromwel* that he would take Kingship upon
him, and be anointed King, which old *Noll*
mouth watered at, yet because some things did
not fall out according to his expectation, he de-
clined it, and refused to be what he eagerly
(though not openly) persued.

Cromwel likewise created a House
of Lords, which was called the o-
ther House: but the high aspiring
thoughts of this turbulent Scorpion,
were at length blown down, and

Though the
Kings Nobility
might not, yet
Cromwells
might be a
House of Peers.

extinguished by a high and mighty, wondrous and
unparalleld wind, which outtraunted Old *Noll*, and
whirried his black Soul down *ad inferos*. So that
after this storm, we had a Calm; and as the Sheep
are at quiet ease, when the bloody Wolf forsakes
them, so the People did rejoice and solace their
hearts, when this Tyrant made his *Exit*; yet no
sooner were we rid of this crafty Knave, the Fa-
ther, but we were troubled with a simple Fool,
his Son. *Richard* his eldest Son was proclaimed

(by the new Courtiers, and Army-Officers)
Lord Protector of England, Scotland, and Ireland,
and so *tumble down Dick* thought to have risen,
and Reigned in his Fathers room; But a Fools
bolt is soon shot, *Richard* was quickly up, & quick-
ly down: No sooner had he called a Parliament,
but th: Souldiers (who feared that his Parlia-
ment should be honest, and disband them, as
the

the only instruments to execute all Villanies) went to the Mushroom Protector, and by dresse, made him dissolve the Parliament, and divest himself of all his Power and Authority. And in this respect, it is better to be a Knave, than a Fool; For crafty *Noll* kept the rude Souldiers in due obedience; But simple *Dick* let them be his Masters, whereas he might easily have made them, and the whole people, have been his Servants to this day. When *Richard* was dismounted, the Souldiers could not well tell where to hang the Government, to secure them in their Rebellion, and Roguery: At last they pitcht upon the old rotten Rump (viz. the fagg

*Tristius haud illis mon-
strum, nec savior ulla
Pestis, & ira Deum Sty-
gis sese extulit undis.*

end of a worn-out, perjured Parliament) who had formerly dissolved themselves, (witness the Entry in their

X own Journal Book, April 20. 1653.) although they pretend to be interrupted by *Cromwells* force; So these Knaves (the worst of Tyrants) cemented together again, like a Snakes tail, and for colour called themselves, the Revivers of the *Good Old Cause*, and were as busie, as if they had had another King, and 3. Kingdoms to destroy. So these infamous wicked Traytors returned to their wickedness, as a Dog to his vomit, to the great grief and grievance of all sorts of People in the Land, who groaned and murmured, as if they were entering into a far worse than Egyptian bondage and

Sta

Slavery under these task-masters. To say that the people (not they) had the Sovereign power, was now high Treason, although they themselves had voted so formerly, and to talk of a Free Parliament, the antient birthright of the people (as they themselves likewise formerly affirmed) was now made a greater offence than *Crimen lesa Majestatis*. These *Custodes* filled all the Prisons in the Kingdom, with those persons who desired a Free Parliament, and in that respect, they may be called *The Keepers of our Liberty*, as Gaolers do Thieves in Chains, or as the Cage doth Birds in grates; For they keep us so much from our Free Liberty, to do well, that they will not so much as give us leave to speak, or think well. But there is no peace with the wicked. When these Tyrants had beaten down Sir *George Booth*, and other Assertors of a Free Parliament, and made themselves as secure, as Force and Violence could make them, One *Lambert* (a Chip of the old Block) newly made General of their Forces, displaced the Rump, and with his Souldiers inhibited their usuped sitting; which made the whole people not only rejoyce inwardly, but break out in open laughter for joy: But *nullum commodum sine incommodo*, there is no pleasure without a displeasure: No sooner did the Rump leave riding of us, but up gets the Committee of Safety. What pretty names these State Thieys have for their Robberies and Tyranny.

made account that they were ~~so~~ absolutely our Masters, as if we had all sworn allegiance to them. They rid furiously, but in a short time (the

viz. The titular Parliament.

Breech being too heavy, for this new Head) they moltered away to nothing. Though the Rump had for a time hung down its tail betwixt its

Leggs, yet at length it begun to wagg it, and whilst the *Safety* of the Committee of *Safety* was marched into the North under its Father *Lamberts* Conduct, the Currish Rump stole into the House again by night, seven times a Devil worse than before; where now they ride Triumphant, and without the peoples consent, or liking, make what Laws they list, and Assesse what Taxes they please, send their mercenary Souldiers (who would fight for the Devil, if he would give them mony) into the City in the night time, and take the Citizens mony away from them, pretending that the Citizens provide it for *Charls Stuart*, but

when the Citizens prove the contrary, then they tell them they will secure it for them. So Burglars and Thieves take away mens purses from them, and then tell them they will secure them for them. These are the Keepers of our Liberty: These are they who stood so much for the privileges of Parliament, and for the peoples free election of their Representatives. Now they account it a great Breach of Privilege of Parliament

Alas not for so good a use.

liament, to petition to them for a free Parliament, and imprison them that are for it. So Robbers may account it dishonesty for those who are robbed, to ask for their own, and imprison them as disturbers of the Commonwealth. Although these Tyrants have built themselves great houses, and filled their baggs and coffers with the estates of their Masters, whom they murdered, and with the unparalleled impositions which they have laid upon the people, yet do they still resolve to rob the spittle; and have newly made an Act for the Assessment of six hundred thousand pounds. Oh that the English should provide monies, to maintain their devourers! Though we have not bread to suffice our own hunger, yet must we find dainties, and moneys to fulfill their lusts; though they take away our straw, yet we must still provide a greater sale of bricks: so that of all the Tyrants in the world, which History, or men acquaint us with, these are the greatest. There was Justice in *Phalaris* his bull, but these men have only the colour of Justice. Other Tyrants were but shadowes, these are the Quintessence of all Tyranny and perdition. I will not plunge my self into such a bottomlesse Labyrinth, as to attempt to particularize all their villanies; *Non opus est nostrum*, I am not able; nay the quickest

I commend you
to the History of
Independency.

pen of a ready writer, would come farre short of so great a task. The Histories of after ages will reſound with theſe *Turpia Dicta*, the people of our age have only time to feel, and indure the miſeries of this Tyranny, ſubſequent generations will have leiſure to tell the ſtory, *Et hæc olim meminſſe juvabit*. Methinks I already hear the *Post-nati*, thoſe who will be born thouſands of years hence, relating one to the other, the marvellous Tyranny which happened to our Nation, after the Reign of *Charles* the Martyr, and in what manner the King was murdered, and how *Charles* the ſecond was afterwards driven into an un-chriſtian Exile, and likewise rehearſing what perſons they were which acted all theſe villanies; & ſo end with a *Te Deum laudamus*, bleſſing God for the tranquillity. peace and plenty, which they enjoy under their Gracious Sovereign Lord the King.

The *Persian* Law commanded, that at the death of their Kings, there ſhould be a ſuſpenſion of the lawes, a lawleſſe liberty for the ſpace of five X dayes, that the ſubjects might know the neceſſity of Government, and learn to prize it better, by being bereft of the benefit of it for a time. Sure I am, a lawleſſe liberty hath reigned amongſt us ever ſince the murder of *Charles* the firſt: therefore I hope, our preſent torments for want of a King, will ſufficiently prohibit all future ages, to think of offering violence to their Kings: and teach them to know, that a bad King, (much more

a good King, as was *Charles the Martyr*) is an unvaluable blessing, if compared to the Government of that many headed Monster, the People, or their Representatives in Parliament.

The peoples eyes were all fixed upon General *Monk*, as their *Moses*, to deliver them from this iron yoke of *Egyptian* bondage ; But,

Omne malum nobis, ex Aquilone venit.

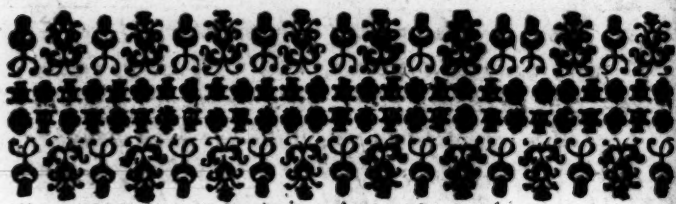
From the Cold North,

Comes all Ill forth.

Monk prov'd worse than *Pharaoh* himself, and instead of relieving of bur distressed *Jerusalem*, (which he might have done in the twinkling of an eye, without one drop of bloodshed, and thereby have gotten eternal renown and glory, as well amongst all Nations, as in his own native Country) he heaped misery to misery, and executed such a grand piece of Tyranny, that none in the world (unlesse those Harpies, his Master Rebels at *Westminster*) could invent. On Thursday the ninth day of February, 1659. *In perpetuam rei memoriam*, he drew up all his souldiers into the City, with their matches lighted, in a warlike posture, doubled his guards, and tore down all the gates, and posts of the City ; neither did his intoxicated malice stay upon the gates, but leapt upon the Aldermen, and other Citizens, whom he presently cast into prison, so that now he is become odi-

ous, and stinks in the nostrils of all the Citizens and People: and whereas he was the common hopes of all men, he is now the common hatred of all men, as a Traytor more detestable than *Oli-ver* himself; who, though he manacled the Citizens hands, yet never took away the doores of their City, whereby all manner of beasts, (as well the Wolves at *Westminster*, as other out-lying Foxes, and Birds of prey) may come in, and destroy them when they please. So that now iniquity followeth iniquity, and the wicked joyn hand in hand, and oath to oath, to persevere in their Rebellion. And although no sacred Oaths, Protettations, Vowes or Covenants, could keep them in lawful subjection to the King, they now think with unlawful oaths, to tye one the other fast to their usurped Tyranny. So that the Kings righteous cause, is now in a seemingly worse condition than before: and he may complain with Holy King *David*, That the Rebels have cast their heads together with one consent, and are confederate against him. But why art thou cast down, O my soul, or why art thou disquieted within me? Cannot God who permitteth these Rebels to reign, as easily cast them down? Knowest thou not this of old, since man was placed upon earth, that the triumphing of the wicked is short, and the joy of the hypocrite but for a moment? Though his Excellency mount up to the heavens, and his head reach unto the clouds, yet he shall perish for ever, like his own dung: *they* which

which have seen him shall say, where is he? He shall flee away as a dream, and shall not be found: yea he shall be chased away, as a vision of the night: The eye also which saw him, shall see him no more, neither shall his place any more behold him, because he hath oppressed, and hath forsaken the poor, because he hath violently taken away an house which he builded not. Job. 20.



ENGLANDS REDEMPTION.

OR

The Peoples rejoicing, for their great deliverance from the Tyranny of the long called Parliament, and their growing hopes for the restauration of Charls the second, whose absence hath been the cause of all our miseries, whose presence will be the cause of all our happinesse. The prosperity of Rebels, and Traytors is but momentary. As Monarchy is the best of all Governments, so the Monarchy of England is the best of all Monarchies: Therefore God save King Charls the second, and grant that the proud Presbyterians do not strive to make themselves Kings over him, as they did over his Father, by straining from him Antimonarchical Concessions, and by Covenanting to extirpate his Bishops &c. that they might see

up themselves, which was the primary cause of our late unnatural and inhumane wars. Mr. Prynne commended, Episcopacy is the best form of Church Government. The Votes of the Clergy in Parliament. The Arrogance of the Presbyterian faction, who stand upon their Terms with Princes, and make Kings bend unto them as unto the Pope.

OH the inscrutable judgments of God! Oh the wonderful mercy of the Almighty! Oh the Justice of our Jehovah! No sooner had I written these last words of the momentary prosperity of the wicked, but immediately the same hour, news was brought me, that General Monck and the City were agreed, and resolved to declare for a free Parliament, and decline the Rump, *Obstupui, steteruntque, coma, & vox faucibus haesit*, I was stricken with amazement, joy made me tremble, and the goodnesse of the news would scarce permit me to believe it; when I considered the crying sins of our Nation, (which deserved showers of vengeance, not such sprinklings of mercy,) then all such conceits seemed to me as vain, and empty delusions; but when I considered the infinite mercy of the Almighty, then why might not God spare our Nineveh, and send joyfull tydings into our disconsolate City? Surely his mercies are greater than

11th. of February 1659.
Cressa ne creant pulchra dies nota.

our great Sins. Therefore to resolve this doubt, I went up into the City, where instead of Tears (as formerly) I had like to have been drowned with the Streams of joy, and rejoycing; The Bells rung merrily, the Streets were paved with mirth and every house resounded with joyful acclamations. I had do need then to ask whether the news (I heard in my Chamber) were true or no, both Men, Women, and Children, Old and Young, Rich and Poor, all sung forth the destruction of the Long called Parliament, the whole City was as it were on fire with Bonfires for joy; And now those who formerly threatned the firing of the City, were burnt at every door, for all the people cryed out, let us Burn the Rump, let us roast the Rump: A suddain change! History cannot tell us of its parallel. No lesse than thirty eight Bonfires, were made between *Fleet-Condwin* and *Temple-Barre*. To be short, there was scarce so much as one Alley in the whole City, wherein there were not many Bonfires; so that, so great and general joyfulness, never entred into the Walls of the City, since it was built, neither will again, untill *Charls* the second be restored to his Crown. The hopes whereof only caused the fervency of those joyes. The Pulpits on the morrow (being *Sunday*) and all the Churches echoed forth Praises and Thanks to God, and private devotion was not wanting; neither was this joy confined only within the walls

walls of the City, but being a publique mischief was removed, a publique rejoycing overspread the whole Kingdom, and all the people with one heart and voyce, shoured, clapped hands, and poured out joyful thanks for this great deliverance; So the weary'd Hare is delighted, and cheereth her self, when she hath shook off the bloody Hounds; and so a Flock of Sheep are at rest, and ease, when the Ravenous Wolves have newly left them.

Oh therefore let our distracted *England* be a warnin-gpiece to all Nations, that they never attempt to Try and Judge their King, for what cause soever; And let all Traytors and Tyrants in the World learn by the example of our English Rebels, that their Prosperity and Dominion (though it seemeth never so perpetual) is but momentary, and as the wind which no man seeth; For who so much applauded, and look'd upon, as the Long Parliament, when they first took upon them to correct and question the King? and who now so Ridiculous, and Scorned? They were then admired by the People as the Patrons, Vindicators, Redeemers, and Keepers of their Liberty; Nay I may most truly say, that the people did worship and adore them, more than they did God: But now (although they were as wicked then, and did as much destroy our Laws and Liberties, as they do now) they are become a by-word, the Scorn and Derision, both of Men, Women

Women, and Children, and hoored at by every one, as the greatest, and most shameful laughing-stock in the World.

Who then can think upon our late most gracious King *Charls* the Martyr, without Tears in his Eyes, and contrition in his heart? who can remember his patient Sufferings without Amazement and mourning? who can look upon his Prophetical, and Incomparable Book, without Admiration, and Weeping Rejoycings? especially upon that Text in the 26 Chapter of his book, viz. *Vulgar compli-ance with any illegal and extravagant wayes, like violent motions in nature, soon grows weary of it self, and ends in a refractory sullenness: Peoples rebounds, are oft in their faces, who first put them upon those violent strokes.* This needs no Commentary, for every one knoweth with what zeal the Rabel of the people did at first stick to the Trayterous House of Commons in their Grand Rebellion, and how they are now weary of them, and with refractory sullenness rise up against them, and are ready to fly in their Faces, who first taught them to Rebel, and fight against their King. Nay the Apprentices of *London*, whom formerly these Rebels made instrumental, to carry on their wicked designs against the King, are now most vehement against them; For why? a noisy House is most obnoxious to the nearest Neighbours, and the stinking House of Commons, that *sentina malorum*, doth most annoy this

Neigh-

neighbouring City. It is the nature of foxes to prey furthest from their holes : but these unnatural foxes, in sheeps clothing, make all their prey, both at home and abroad. All is fish which comes to their net.

And that these Rebels may still have *freedom* to persevere in their villanies, they cry up a *free-State*, as the best of all Governments, yet (mark the nature of the beast,) a free-State (say they) is most beneficial for the people,

yet not so *free*, but that they may, and will qualifie, and engage the persons chosen by the people, according to their *free* will and pleasure.

So that the peoples Representatives must represent these Traytors, in all their wickedness; otherwise they shall be no free-Statesmen : for

they account that Government most for the liberty of the people, wherein themselves may have liberty still to continue in their Treason & Rebellion; and that they call slavery, and oppression of the people, which would suppress their wicked and infamous Tyranny. All the reason which they can give against Monarchy, is, because (say they) many of the people would lose their interests in their new purchased estates; and we should be turned out of our possessions, and perhaps lose our

Brave for thieves, if they might qualifie their Judges. But I think they can scarce pick out men enough in *England*, to fill up the House, who will admit of their wicked Qualifications.

our lives too. (A good argument indeed, if maintained by the Logick of the sword.) So thieves and murtherers may argue against the Sessions, because then perhaps they should lose their stolen goods, and be hanged for their murthers and robberies. O abominable, that *English* men should degenerate into such impious impudence ! for this is the truth of their case, might they but still have the Kings, and Bishops lands, which they have gotten by their horrible Treason and Rebellion, and be sure to live secure from the punishment which the Law of the Land would inflict upon them, they would easily confesse (if the Devil have not made them contradictors of all manner of truth) that Monarchy is the best of all Governments, especially for the *English* Nation ; where (as one may say) it grew by nature, until these destroyers of the Lawes of God, Nature, and the Realm, rooted it up ; and endeavoured to plant their fancied Commonwealth in its room : which will grow there, when plums grow in the sky, or when rocks grow in the air, not before ; as you may see by the small root it hath taken, ever since the reign of *Charles* the Martyr. Dig and delve they may, yet they will never set it in so fast, but that (if the right heir do not, which God grant he soon may) the wind and ambition of some one of their own sect and faction, will quickly blow it down : as did *Oliver* the wicked, &c.

As Monarchy is the best sort of all governments,

ments, so the Monarchy of *England*, is the best of all Monarchies ; and hath in it, the perfection, and all that is good, either in Aristocracy, Democracy, or Free-State. For every one knoweth, that *Charles* the Martyr, though a King, yet alwayes made himself a subject to his lawes; accounting his prerogative safer, being locked up in the custody of the law,

To be short (saith *Comines*) in mine opinion, of all the Seigneuries in the world, that I know, the Realm of *England* is the Countrey, where the Commonwealth is best governed, the people least oppressed, and the fewest buildings and houses destroyed in Civil war, and alwayes the lot of misfortune falleth upon them that be the Authors of the war.

than in the absolutenesse of his own will. And what lawes of any Nation in the world, did ever maintain the liberty and freedome of the people, more than the Kings Lawes of *England* ? I may most truly answer, none more, nor so much : for what greater freedome can the people wish for, than not to have any lawes imposed on them, than what they please and desire ? The Kings of *England* never make any law, but what the people consent to ; the Lords and Commons have a Negative voice, as well as the King. Although the inferiour Members receive all their authority from the head, yet cannot the head act without their consent and privity ; so neither doth the King impose any lawes on his subjects, without their concurrence

rence and approbation. The House of Lords resemb-
 leth Aristocracy, and the House of Commons
 Democracy or a free State, yet the King (like the Sun
 which doth not diminish its own light by giving
 light to others) continueth still a royal Monarch
 and without any Solecism in State, I may truly say,
 that the House of Lords did excel Aristocracy, and
 the House of Commons Democracy, in preserving
 the Peoples rights and wel-fare, because the ne-
 cessity of their joyning votes each with the other,
 and both of them with the King, in making of a
 Law, did inhibit either of them from having an un-
 limited arbitrary power, which either of them
 without the other would have, and so enslave the
 People, as the House of Commons now do, ac-
 cording to their lusts, having destroyed their Ma-
 ster the King, and the House of Lords their Mo-
 derators. Whilest the King, Lords, and Com-
 mons, like the three Graces joined hand in hand,
 in passing votes approved by this triple touch-
 stone, then were our Laws like Gold seven times
 refined, which made our Nation most glorious a-
 broad, and to overflow with peace and plenty at
 home; we were then feared, not derided, by all
 forein Kings and Princes; Religion, not Faction
 then reigned in our hearts, and our industry was
 then to preserve, not to destroy Gods Sanctuary.

But now since the hand hath said to the eye,
 I have no need of thee, and *Magna discordia* perein-
 the feet to the head I have *concordia* valent

no need of you, the whole body of our Kingdom hath groaned, and every Member thereof as with a Consumption is wasted and grieved. The Crown is fallen from our head, and we are become a reproach, and hissing amongst all Nations. Oh therefore (to redeem our credit, and long lost happiness) Let us all unanimsly agree to be loyal Subjects to *Charles* our King, and let all his loyal Subjects pray for, and earnestly desire, his safe arrival into our *England*, that we may once more eat the Manna of our old Laws and Religion, with the sweetnesse wherof we surfeited, in the reign of *Charles* the Martyr. Then shall we beat our Swords into plow-shares, and our Spears into pruning hookes; faction shall not rise up against faction, neither shall we learn war any more, *For if we be willing and obedient we shall eat the good of the Land, Isa. 119.*

Hor.

*Concines letosq; dies, & urbis
Publicum ludum, super impetrato
Fortis Augusti reditu, forumq;
litibus orbem
Tam mea (si quid loquor audiendum)
Votis accedet bona pars, & O Sol
Pulcher, O laudande, canam, recepto
Cæsare felix.
Tuq; dum procedis, Io triumphe,
Non semel dicemus, Io triumphe,
Civitas omnis dabimusq; divis
Thura benigis*

Then shall we sing the publick plays,
 For his return, and holy days,
 For our Prayers heard, and Law's restor'd,
 From Rebels Sword.
 Then I (if I may then be heard)
 Happy in my regained Lord ,
 Will joyn 'ith' close, and O ! (He say)
 O Sun-shine day !
 The City leading, wee'll all sing,
 To triumph ! and agin ,
 To triumph ! at each turning,
 Incense burning.

Thus when we have received our gracious So-
 veraign, from his long unnatural banishment, what
 then can the Lord do more for us, that he hath not
 done ? Wherefore when he looketh that we
 should bring forth good grapes , let us take heed
 that we do not bring forth wiid grapes, let us fear
 God and honour the King , and meddle not with
 them that are given to change, as God hath com-
 manded us, for if we refuse and rebel, we shall be
 devoured with the Sword , for the mouth of the
 Lord hath spoken it, and so our last rebellion will
 be worse for us then the first.

General Monk hath amply repaired his honour
 which he lost by pulling down the City Gates and
 Perculisses, and in stead of proving a Keeper to
 the Trayterous Keepers, he hath approyed himself
 a glorious Defender of our Liberties , for which

Trophies of honour shall be erected to his eternal renown; neither will our King spare heaping of rewards, upon his so memorable merits, at his return to his own house, which the General hath swept for him, and turned out them who made it a den of thieves.

On Tuesday the 21. day of February, 1659. (a day which deserveth more solemnization, than Gunpowder Treason day; for then we were delivered from those who only intended to destroy King and Parliament, but now we are delivered from those, who actually did destroy both King and Parliament, and so consequently the whole Kingdome) General *Mank* (our famous Parton) conducted the seclused Members to the House of Commons, where (according to their former agreement with the General) they voted themselves in a short time to be dissolved, and a free Parliament to be elected.

You may guess with what a countenance the Rump looked upon them.

Now I hope no man will presume to conceive the General so insipid, as to think there can be a free Parliament, without the King, and House of Lords. No, it is ridiculous to think so; for a free Parliament without the King, would be but like salt which hath lost his savour, thenceforth good for nothing, but to be cast out, and to be troden under foot of men. *Mat. 5. 13.* It would be but a Rump fattened, and grown bigger. For we

are all sick of the Kings Evil, therefore nothing but the touch of his Sacred Majesties hands can cure us. And I may with confidence, and truth affirm, that every one of that infinite number of people, which so much rejoiced at the destruction of the Rump, and at the voice of a free Parliament, would mourn, and cry at their sitting, if they do not bring with them the good tidings of restoring their King, the hopes whereof only made them joyce. And indeed, they would have more cause to bewail a free Parliaments sitting, without the King, than the sitting of the Rump; for this we may be sure of, that the King will come in either by fair means, or by foul; if by foul, that is by war; then the war will be greater with a free Parliament, (and so consequently more grievous to the people) than with the Rump; because a free Parliament will have greater force, and power to levy a war, than the Rump, and so the combustible matter being more, the flame will be the higher. But it is Atheism, to think that a free Parliament will withstand the King: therefore I will not taint my Paper with such detestable words.

I let fall a blot of ink, upon Mr. Prymme's *Sovereign Power of Parliaments and Kingdomes*, a Book which I am sure deserves a greater blurre. But Mr. Prymme hath since repaired his credit, and got the applause of the people, by writing for the King and against the Rump, and other sectaries. There-

fore

fore, to give him his deserts, there is no man in the Nation, hath so much merited as himself, in pulling down the many Tyrannies over us, since the martyr of *Charles* the Martyr. He hath been our Champion, whose pen hath fought against the scriblings, and aſtings of the Traytors and Rebels; for which I shall ever love and honour him, and without doubt, our Gracious King will sufficiently reward him, if he continueth constant in his loyalty; which God grant he may.

And although the *Presbyterian* held the head of *Charles* the Martyr to the block, by his hair, whilst the *Independents* cut it off; yet now I hope the many evils which we have sustained by that royal fall, (for which he shewed the first play,) will teach the rigid *Presbyter* moderation; and make him confesse (notwithstanding his violent Covenant against that Apostolical constitution of Bishops,) that Episcopacy is the best form of Church Government, and the only way to extirpate and keep down those infinite number of sects and factions, which have taken root, and budded, since Episcopacy was rooted up and blasted. *No Bishop, No King*, was the Symbole of our *Solomon*; King *James*, who I think was as wise, and as much a Christian, as any of our Lay-Elders; therefore in vain do the Presbytery think of enjoying Monachy, unless they first resolve to lay aside all their schismatical Tenets, and stick to Episcopacy: For (as the same King sayes) *Yea*

Scottish Presbitery, and Monarchy, agree as God and the Devil.

Our Sovereign *Charles* the Martyr in his sacred writings, hath so clearly approved, and vindicated Episcopacy from the false aspersions of the Presbyterian faction, and also laid open the absurdities of Presbitery so fully, that it would be arrogance in me to say any thing after him, and not only ignorance, but impudence, in any man to look upon his writings, and still remain a Presbyterian. Therefore O Heavenly Father assuage the pride, and open the Eyes of these rigid Zealots, that in seeing, they may see, and in hearing, they may hear, and understand; and not profess themselves wiser than our Saviour, that great Bishop, and his Apostles which were Bishops, and appointed successive Bishops, as you may read in the Epistles of *St. Paul* to *Timothy* and *Titus* &c. And the Government of Bishops hath been the universal and constant practice of the Church, so that (as *Charles* the Martyr writeth) ever since the first age, for 1500 years not one example can be produced of any settled Church, wherein were many Ministers and Congregations, which had not some Bishop above them, under whose Jurisdiction and Government they were. Therefore let not the aspiring, curriish Presbyterian (who would pull down a Bishop in every Diocese, but set up a Pope in every Parish) no longer spew venom against the Reverend Bishops; And trust

I think their grounds are so slender against Episcopacy, that if the King would but make them Bishops, they would then be as violent for Episcopacy, as they are now against it: Therefore tell content Presbyter, for though not thy deserts, yet State Policy, may in time make thee a Bishop.

The Antipodes indeed, viz. the Long called Parliament, who acted all things contrary to all Law and Religion, voted that Bishops should never more vote as Peers in Parliament; But why? was it not because the Religious Bishops should not withstand their Irreligious and Blaspheinous proceedings, in Murthering the King, Destroying the Church, and all our Laws and Religion with them? Surely no man can deny but that was the only reason. *Quæ enim est respublica ubi Ecclesiastici primum non habeant locum in Comitibus, & publicis de salute Reipub: Deliberationibus?* For which is that Commonwealth, where the Ecclesiastical persons had not the first place in all meetings, and publique consultations, about the Welfare of the Commonwealth? Surely none but the Utopian Commonwealth of these Rebels; For it is the practice of all Nations, nay the Rebels themselves, who voted it unlawful for Bishops, and other grave Prelates of the Church, to meddle the least in Civil Affairs, could approve it in their new inspired Prophets, whom they admitted to have the chiefest voyce in
C c 4
their

their meetings, and consultations, concerning War or Peace. Pope *John* in his Chair, never thought himself so bigg, as a Cymical Presbiter amongst his Lay-Elders, or as an Independant in a Committee of Tryers, &c. Neither did Pope *Joan* in her State, ever think so well of her self, as a Sanctified Presbiterians Wife, drest up in her best Attire. The Lords Prayer, and the Common Prayer, is held prophane by these Saints because Christ (not they) taught and commanded us when we pray, to pray thus, &c. And because the Common Prayer is for the most part Texts of Scripture, which learneth us to pray for Kings and Bishops, more than for their Presbiterian faction; The Reverend Bishops forsooth must have no voice in Parliament, that Taylers, Tinkers, and Coblers, might have a full cry in every Pulpit; The Clergy must not meddle with Civil Affairs, but every Tradesman, nay those who were scarce their Crafts-master in their own Trade, might handle Spiritual matters as the best proficient; But from such Sacrilege, and Blasphemy, good Lord deliver us. Let us therefore pray for the rising of the *Sun* in our *Lebanon*, whose glorious Rayes of his Sacred Majesty, will soon dispell these foggy vapours of misty factions. It was the Presbyterians who first Clouded our *Sun* already set, And it is
 now

now in their power to drive away this long night of our Afflictions, and usher in the dayes of our hearts, in the youthfull morning of the Royal Progeny, which God of Heaven sanctifie them to doe, as I make no doubt but he will, For *Vox Populi, vox Dei*, and the whole People cry to have it so.

The Presbyterians fought so long for King & Parliament, that they destroyed both, and by their Solemn League and Covenant to extirpate Episcopacy, have fomented Popery, and brought in Sects, Heresies, and Schismes, which are ten times worse.

Episcopacy was a bulwark against Popery, and other factions,

Therefore the Papists and the Factions did batter down that, to make way for their Sects, which they call liberty of conscience.

Therefore let the Cryes of thy People come unto thee O God, and restore our Gracious King *Charles* the second to his Hereditary Crown; Whole Youth thou hast seasoned with the Afflictions of King *David*, and Clowded the Morning of his, and our happinesse, with the Misery of an Unchristian Exile, which hath made him the fitter for his Throne, and thy Mercy. Restore our Antient Liturgy, and our Lords Spiritual and Temporal, to their undoubted Rights and Privileges in Parliament. Restore the Commons to their right wits, and

and learn them to know, that the Head
is above, not below the Feet. So that
our King only, with the assent of the
Lords and Commons, may make, and give
us Laws, as it was in the beginning; untill
which time I will pull down my Sail
and keep close unto the Haven, being sure
to have nothing else but Tempests, and
Storms, and no clear settled weather, untill
then, either in Church or Commonwealth,
let our Republicans boast of their
Free State, or of what else they please
for a Bone out of joynt will never be
settled right, but in its proper place.

Therefore let the Cryes of the People
come unto thee O God, and restore our
Lions King, I have the Record to his
Imperial Crown: Whole Youth thou hast
restored with the Afflictions of King Da-
vid, and Crowded the Morning of his
and our happiness, with the Mercy of an
Unchangeable Exile, which hath made him
the first for his Mercy, and our Lords
Restore our Ancient Liberty, and our Lords
spiritual and Temporal, to their antient
Liberty and Privileges in Parliament.
Restore the Commons to their right
and

Pastor Vitæ suæ mediocritatem com-
mendans, queritur cum Cœli, cœ-
terarumque rerum, cursus certo re-
gantur consilio; non tamen res
humanas, iuste ac certe cedere, cum
bonis male sit, malis bene.

Ille ego qui frangis animum vincisq; domando
Latius imperito, quam si mihi Panis uterque
Serviat, & Lydiam Phrygiæ Libiamq; remotis
Gadibus adjungam.

Paupere sub tecto contentus pane secundo,
Mollia secura tradaco tempora vita.
Non opus est nostrum, clangum ubi classica, ad arma
Currere, & atroci spectacula ponere Marti:
Non tentare levi (vetitum scelus) aquora ligno,
Quid vero vetitum nos calpe fertilis ætas
Eugimus? anne parum dii percivilia bella

Flu.

Flumina & arva pio procerum tinxisse cruore?
Quin etiam Caroli rubefecit tela nefanda
Dirus post genitis sanguis? proh iura timenda!
Cedit lex urbis; discedit laurea terra.
At quo cymba? decet parvis se currere rivis.
Non inter scapulos Tyrrhenum urgere munitas.
Ergo ubi nox ignes contraxit victa silentes.
Et sol regalis placidum caput exulit undae.
Armatus baculo, & saccum post terga ligatus,
Pabula nocturnis grege misso cana pruina
Carpo, gressu medio, cum splendet Phœbus Olympo.
Gramina & aestivis resonant exusta cicadis.
Ad fluvios, aut alia greges ad stagna reduco,
Expletasque sequens ad frigus amabile cogo:
Qua sacra fagus, amant, & candida populus umbram
Consociare comis, texuntque umbracula quercus.
Ite juvat argutis qua vellem ludere avenis!
Cessite sub viridi nunc stratum carpere sonnos,
Quos mihi furta gemens Progne scelerata mariti
Suadet, & alterno modulamine turba volucrum.
Nunc & in arcanis agnam Parti immolo lucis,
Carmina qui calamis fingens sacra fontis ad ora
Illice sub patula tendit gregis ubera lacte.
Tethios at gremio properat requiescere Titan:
Hesperus atque monet (certum pastoribus astrum)
Ducere oves stabulis pastas namorumque referre,
Ne prato in viridi, segete aut quis capta virenti
Præda sit agricolis: pecudes aut forte sequuntur
Pastor ad insolitum vicinus ovile coegit.
Sic ô sic posita spatium breve transigo vita:

Non sit is imperii nullo satiata cruore
 Accendit fauces, non regni caca cupido.
 Hec quid sancta fides? pietas quid calica prodest?
 i pede calcantur iusti florentque nefasti;
 Regia, calicula, terrarum sceptrum tenet is?
 quæ constanti volvantur sidera cursu:
 celestis solitum reparat Latonia damnum;
 iuthius atque vias superas agit ætheris alti,
 et nudant sylvam gelidæ nunc frigora brumæ,
 Quæ decorata comis nunc fundit montibus umbras.
 Nunc fervore coquant Cæterem fera colla leonis.
 Deinde suas vires autumnæ temperat annas.
 Ordine cur nullo mortalia pectora vivunt?
 An fortuna regit manibus dant munera cæcis?
 Dira libido bonos vincit, frans regnat in aula,
 Tristis iniqua (nefas) (a) Virtus fert
 premia recti, (a) Rex.
 Imperat atque (b) Lupus sub ovilla (b) O Crom-
 pello Britannis wel.
 At (c) Pias heu frustra, rigidos prope- (c) Ironice:
 ravit ad Indos.

Non aurum in sacris aut gemmas numina poscunt.
 Hæc quis primus, adhuc gemmas latuisse volentes,
 Pondera & (illicibras vitiorum) protulit auri?
 Ante vota insidia fuerant cadesque nefandæ,
 Non furor in regem civilis cuderat enses,
 Incorrupta fides sacra comitata sorore
 Sincero populum regi iungebat amore.
 Bellica terribilis, siluerunt classica martis,
 Nec cruor effusus crepitantia tinxerat arma.

Æquid.

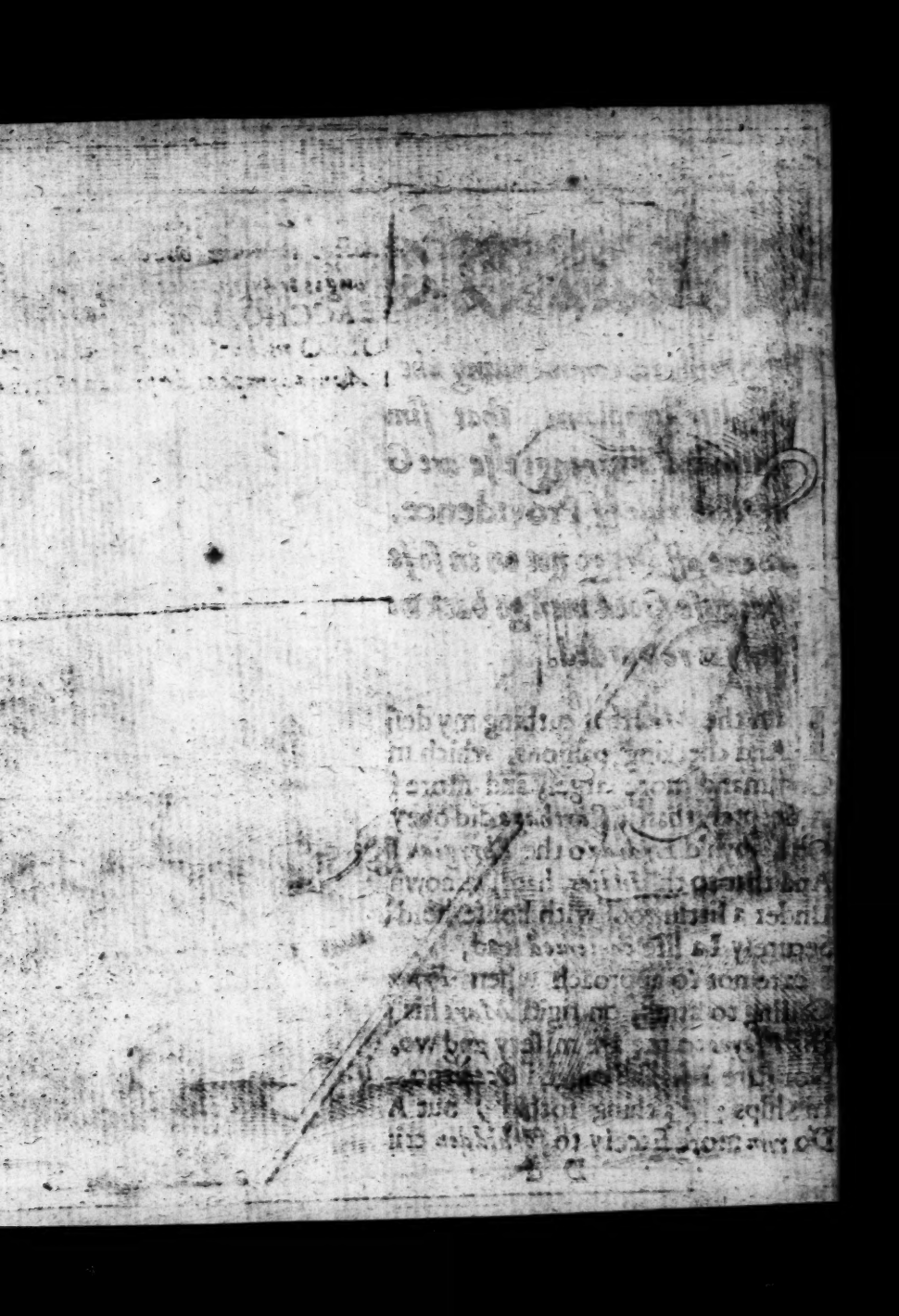
*Aequora non audax invisa subegerat Argo
Quisque Mydas parvo tantum sua littera porat.
Jam maxima ex tellus humana mente nivor:
Sevior arneis flammis amor ardet habendi.
Si pretium mortis, vel reges morte petunt:
Talis honor regum? proli iussa tremenda deorum!
Vana ut nunc video, simplex ego iusta putabam.
Cesar pater cetera civium scelere occidit atro,
Divus at Augustus multarum eade piavit.
Quis divum Caroli dicetur principis ultor?
Ab venia tandem divorum dive precamur,
Nil sine te vires nos vane possumus armis:
Sit fatis Caroli tibi tradita cura secundi,
Serves in rigidos Anglos te preside iterum,
Fulmine et insontem patris ulciscare cinerem.
At quo musa Proca? quo tendis rustica musa?
Me decet arbutis humilem tractare myricam,
Non inter cedros petere astra corusca superbas.
Fulgor permultos generosa convocat aula.
Hic leviore notis populi stupefactus honore,
Monstratus digito claras cupit ire per urbes.
Evehit ad superos pugilem labor Isthmias illum.
Hic complere famem gazis cupit. India et auro,
Nec tamen Europa pars omnis sufficit uni,
Messibus aut Lybicus quicquid terit area fervens:
Crescit edendo famem sic nullus finis edendi.
Hic caudam populo, pellaci, tu lpe benignior
Iactat, ut incantum trahat in suararia piscem
Ornatum hunc falis visent capitolia festis,
Quod retulit praeda contusa victor ab hoste.*

At mihi precunctis videt pastora vitta:
Rara Iovis patitur convallis tela torantis,
Præpete sublimet transcurrunt fulmine montes,
Mensura non epulis mensam vinoque tributa
Implent, non multa stipatur milite somnus.
Rustica securam præbet mihi casa soporem,
Non clamore virum, tremulo aut clangore tubarum
Ruptum, nunc musco circumlita ripa tenaci.
Fraga cibos faciles dumetis vulsa ministrant
Poma & amana famem relevant (procul ense remoto)
Solicito potant auro gemmaque potentes,
Me delectat aquas manibus captare fluentes.
Sic mea per tacitum fluit ætas, noxia nulli,
Insidias tantum novi struxisse volucris.
Sin populo ignotus, manes mihi notus adibo.
Sol agit ast currui fugienti tempus amicum,
Et polus invitat somnum rediuntibus astris.

LECTOR,

Fronte precor p'acida bullatas accipe nugas,
Quas tenui filo duxi, crassaque minerva,
Et mihi Phœbus eris vires animosque ministrans:
Ut majora canam graviori carmine tandem.
Lingua velut gustu vario, sic gaudet habere
In studiis mens nostra vices: mutabile quid non?
Nec juvat assidue tractare volumina iuris,
Sive tua Olegis COOK-E gloria, lausque, paterque.
Sive

Sive tua O PLOWDEN, quamvis mihi magna
Sed libet ad doctas animam convertere musas. (dent
Dumque alii unguis transmittere tempora gaudent,
Atque diem BACCHO, vel pictis perdere chartis
Dexter APOLLO mihi (ejus percussus amore
Sacra fero) Aonia lymphas de fronte propinat.





The Shepherd commending the meannesse of
his life complains, that since the Hea-
vens and all things else are Governed by a
certain rule of Providence, yet that hu-
mane affairs go not on in so settled a course,
because Good men go backward, and Vice
only is rewarded.

I am the Man that curbing my desires, (quires,
And checking passions, which my mind re-
Command more largely and more freely sway,
A Scepter, than if Carthage did obey,
Or I joyn'd *Lydia* to the *Phrygian* shore,
And that to th' *Indies*, hardly known before.
Under a little roof with house-hold bread,
Securely I a life contented lead,
I care not to approach when *Trumpets* sound,
Calling to arms, on rigid *Mars* his ground.
His *Plagues* to me are misery and wo.
Nor dare I on the rugged *Ocean* go,
In Ships; (a thing forbid) but Ah! our times
Do run more freely to forbidden crimes:

I't nothing think you, thus to stayn the flood,
And fields, through civil War, with noble blood?
But you must adde the sacred blood of Kings?
Fatal to after ages: hoydagings! (place,
Of Law, dread Law! which yielding now gives
To arms, and *Virtue* meets with foul disgrace.
But whither now my Boat? you must contain
Your self in *Rivers*, not run to the Main,
Where threatening *Rockes* with their obscured head
Swallow you up, when danger least you dread,
When therefore *night* is vanish't, and the day
Appears, in lighten'd with the glorious ray
Of *regal Sols*, arm'd with my Sheep, *beads crook*,
With *Bag* and *Bottle* hanging by, I look
My Sheep, and to the Fields, whose *Green* is lost
Under the texture of a *morning Frost*,
I drive them: when the *Sun* advanc't more high,
In his *Diurnal* course through th' arch'd sky,
Makes *Grass-hoppers* to sing, ith' parch'd *grafs*.
Then to the *Rivets* or deep lakes I pass,
Driving my *Flocks* to water, which I lead
Panting through heat, thence to the *loved shade*,
Where the tall *Beech* and thicker leaved *Oaks*
Clashing their friendly arms with mutual strokes
Make cooler coverts, under which *Lambs* please
To eat, to sport, to play, and take their ease,
How it delights now on my Pipes to play!
Anon my body on the *grafs* to lay,
Seeking to take a nap, while in her song,
Pippene bewailing her so grievous wrong

In mournfull notes, and all the *wady* Quire,
With *warbling* strays, would perfect my desire.
Then, duskish when it grows, I quick arise,
And give to *Pan* a Lamb in sacrifice,
Who taught me *sacred times* which while I King,
And lead my Sheep unto the *Chrystal* spring,
Their Dugs grow full of milk; but now the Sun
Ready to set, the *evening Star* is come, (light
Lo you, (to Shepherds so well known) whose
Bids us to fold our Flocks and count them right,
Lest some perchance strayd out into the Plain,
Or broke into the Fields repleat with grain,
Where being taken they become a prey,
To the rude Clown who makes them foot away
Or else perhaps they wandring to the Sheep (keep
Of some near neighbouring Shepherd, where they
Among the rest, till now through custome bold,
They'r driven to some strange and unknown fold.
Thus, thus I spend my life, and in content
Retir'd from the world my days are spent:
I thirst not after Ruse, nor do I swell
With lusting after Kingdoms, I can tell
That such ambition's void of all that's good
Stand out for nought, but gorge themselves with
Ah? who will Faith or Piety approve, (blood
If good men be condemned, and such as love
Mischiefe, and Vices, be the only men
Set by and rais'd by Fortune from the den
Of unknown Stocks?
Yee Guardian Ang-Is of this once blest Land

Have you still for our good the same command ?

S 'Tis true the glittering Stars and heavenly trayn

Do still in one continued course remayn

The Moon doth still encrease & wax & wane,

The Sun keeps on his yearly course whereby

The Winter frosts denude the Tree's grown dry;

Which being lately beautified with green,

Yielded a shade most pleasant to be seen.

The Summers heat ripens the corn, and then

It's heat by Autumpe is allay'd agen.

But wretched man lives without rule or square,

Without proportion all his actions are;

Is Fortune regent that doth blinded go,

And with unequal hands her gifts bestow ?

Pow'r acts by will, and will without restraint

Doth what ambition teacheth, and the Saint

Is banish'd from the Court : Oh horrid times !

When [a] *Virtue* bears the punish-

[a] The King, ment of Crimes:

O. Cromwell, &c. And *Wolves* pretending harmles-

ness bear sway.

Forcing the *Britains* blindly to obey;

But pious Ah in vain for Gold they hast

To th' Indies : True Religion is not plac'd

In Wealth or Fortune (surely Heaven denies

Goodness to bad, though prosperous treacheries.)

Who were the first that brought their private

For publick Treasure, & as 'twere by stealth

Made that the lure to sin ? Who first found Gold ?

And Pearls ? not willing to be known from Mould.

Before

Before that time, no *jealousies* and *factions*,
No dayly *Plots* appear'd, no widows tears,
Were seen for *slaughter'd* Husbands, no mad rage
Of civil war corrupted had the age.
No *Sword* was sharpen'd yet against its King,
But uncorrupted Faith did duely bring
The People to the Prince with loving zeal
(Blest Omens of a happy Commonwealth)
The warlike *Trumpet* was not yet, no blood,
The *Wearer*, or his *Arms* had yet embrew'd
The *Sea* was rugged, free the shore,
All were contented with a little store
They did possess: the greatest of their boast
Was to have seen and known their proper coast:
But now both Sea and Land are grown too small
To feed our base ambitious minds withal
Desire to have and get burns now more fierce
Then *Aeneas's* flames, (renown'd by *Virgil's* verse)
Stands ought it 'h way? death shall remove the flock
We can bring *Kings* themselves unto the block
If such may be their fate? O dearest God, (rode!
Ironies. How dreadfull are thy *Laws*! how sharp thy
Alas! fool that I was! I once had thought
That just, which now I see is vain and nought,
Cesar though oft forewarn'd at last was slain
By his own Subjects, a rebellious trayn,
But great *Augustus* on the factious head
Of most, revenged *Cesar* murdered.
But Ah! for *Martyr'd Charles* what man or State
Will vengeance seek before it be too late?

O come *Great God*, we pray thee at the length,
For without thee, vain is *our* help or strength.
Let Charles be the second in thy care be chief,
Guard him, and give to his Affairs relief;
Preserve him safe; and when he will demand
His right from *English Rebels*, guide his hand,
Make them to know that thou dost Rule on high,
Strike them with lightning from the thundering sky.
Revenge his Fathers guiltlesse death on them,
While there remains of Root, or Branch, or Stem.
But whether now my *Mase*, when wilt thou
Among the *Shrub* fit me best to stand, or croud
And not to climb the *Cedar* proud and tall,
Left while I seek to rise, I climb to fall,
Honor or *Hopes* calls most men to the Court,
Where one being wrought on by the great resort,
Is straightway struck, and shortly hopes to be
Seen in the City in full Majestie.
Another with much labour, toyl, and pain,
Would climb high, but all his labour's vain.
This courts *Gemmes* and *Gold*, nor the *Indians* can,
Nor *Europe* save the hunger of this man,
Nor fertile *Lybia*: plentifullest Store,
But as he gets, so still he covers more.
Another to the people shews his ray,
Boasts his *descent*, that so he may prevail,
To draw the Fish into his Net: and there
Another for his valour doth appear,
And in the *Publique* place himself presents,
Spoils of his *Foes*, his new got Ornaments.

A rustick shepherds life doth laugh on me
More sweet, than all the lives that be.
I, in my meaner way, great things deride:
For why, I know the *vales* have seldome try'd
The force of thundring *Jove*, when *clouds* are high
Have trembled at his threatening Majesty,
The meat and drink purchas'd by me, is not
Bought with the treasure of much goods *ill got*.
My sleep's unguarded, I fear not to dye,
But in my little *roo* securely lye
Not troubled with the noise of men, or drums,
No *invasions* there, or *horrid* ever comes,
Oft when I rise, I sit a little while
Upon my *fragrant* bed of Camomile;
The *Strawberries* that in the thickets thrive,
My faintest hunger serve away to drive
And pleasant apples (as my *Grandfire* fire)
So do they serve to quench my greatest thirst
While *Great ones* drink in gold, poison and blood;
I drink clear water out of wholesome wood.
Thus do I passe my time, harmlesse to all
But *birds*, for whom I make some new pit-fall.
Thus stranger to the world, yet to my self
Known, shall I dye, and leave this worldly self.
But, *See* withdrawing, the approaching night
And *Starrs* appearing, do to sleep invite.

READER,

READER,

A Ccept these lines, which I have plainly writ
Though not adorn'd with curious Art or wit
And thou shalt be my *Patron*, at whose beck
My *Muse* shall hoist her sailes, or give them check
So may I chance hereafter to relate
Some things more *solid*, and of greater weight.
And as our *Palat's* pleas'd with various fare,
So is our *mind* with studies choice and rare:
All things have changes: ev'n the *Law* it self
May lye and gather cob-webs on the shelf. (wise
Though they be thine (grave *Cook*) who didst re-
And mend the same, or *Plowden* grave and wise:
But I love *various* learning, and so do
Make fit my study, and my pastime too:
And thus while others play at Cards, or Drink
Away their time, I on *Apollo* think,
And pray his favour, that he will admit
Me from the *Muses* fount to sip some wit,

1659. Yours in all officiousnesse
and Love most oblig'd

F I N I S.

rit
win
ed

vila
t ro
: